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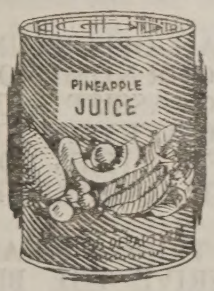

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World Buddhism

International Monthly: Established 2495 — 1951

Vol. X No. 5 DECEMBER 1961 B.E. 2505

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LESSON OF THE SIMSAPA LEAVES

By Ven. Piyadassi Maha Thera

(*Ceylon*)

ONCE the Buddha was living at Kosambi (near Allahabad) in a Simsapa forest. Then gathering a few leaves in his hand. the Buddha addressed the monks:

"What do you think, monks, which is greater in quantity, the handful of leaves gathered by me, or what is in the forest overhead?"

"Not many, trifling, Venerable Sir, are the leaves in the handful gather by the Blessed One, many are the leaves in the forest overhead".

"Even so, monks, many are the things I have fully realized, but not declared unto you; few are the things declared unto you. And why, monks, have I not declared these; They, monks, are, indeed, not useful, are not essential to the life of purity, they do not lead to disgust, to dispassion, to cessation, to tranquility, to full understanding, to enlightenment, to Nibbana. That is why, monks, they are not declared by me.

And what is it, monks, that I have declared? This is *dukka* (suffering)— this have I declared. This is the arising of *dukkha* — this have I declared. This is the cessation of *dukkha* — this have I declared. This is the path leading to the cessation of *dukkha* — this have I declared.

Why, monks, have I declared these? They are, indeed, useful, are essential to the life of purity, they lead to disgust, to dispassion, to cessation, to tranquility, to full understanding, to enlightenment, to Nibbana. That is why, monks, they are declared by me". Thus said the Enlightened One.

And as the foot-print of every creature that walks the earth could be includedi n the elephant's foot-print which is pre-eminent for size, so does the doctrine of the four Noble Truths embrace all wholesome Dhamma —the entire teaching of the Buddha.

The Buddha's method in his exposition of the Truths is comparable to that of a physician. As a physician, he first diagnosed the illness, next he discovered the cause of the illness, then considered the removal of the illness, and lastly applied the remedy for the removal.

He, indeed, was the peerless physician (*bhissaakko*), the surgeon (*sallakatto*), healer unrivalled.

Dukkha is the illness; Thirst or Craving (*tanha*) is the root cause of the illness. Through the removal of Craving removed is the illness and that is the cure (*Nibbaba*). The Noble Eightfold Path is the remedy for the removal of craving.

The factors of the Path are:

1. Right Understanding (*samma ditthi*) 2. Right Thoughts (*samma samkappa*)	Wisdom-*Panna*
3. Right Speech (*samma vaca*) 4. Right Action (*samma kammanta*) 5. Right Livelihood *samma ajiva*)	Virtue-*Sila*
6. Right Effort (*samma vayama*) 7. Right Mindfulness (*samma sati*) 8' Right Concentration (*samma samadhi*)	Concentration-*Samadhi*

The Eightfold Path is arranged in accordance with the three groups Virtue, Concentration or Meditation and Wisdom (*sila, samadhi* and *panna*).

The Buddha said: "Disciples, it is through not understanding, not penetrating four things, four truths (*Dhamma*) that we have run so long, wandered on so long, in this round

of existence (*samsara*), both you and I. And what are the four?

Virtue (*sila*)
Concentration (*samadhi*)
Wisdom (*panna*)
Deliverance (*vimutti*)

But when these four things, disciples, are understood and penetrated—rooted out is the thirst, craving for existence, destroyed is that which leads to renewed becoming, and there is no more coming to be.

Further says the Buddha: "Concentration (meditation) supported by virtue brings such fruit, brings much advantage, wisdom supported by concentration brings much fruit, brings much advantage. The mind supported by wisdom is wholly and entirely freed from the intoxication of sense desires, becoming wrong views and ignorance."

These utterances of the Buddha explains the function and the purpose of cultivating Virtue, Meditation and Wisdom. Deliverance means living experience of the cessation of the three root causes of evil: Craving, Hatred and Ignorance (*lobha*, *dosa* and *moha*). These root causes are eliminated through training in Virtue, Meditation and Wisdom. These three are integral parts of the Path of Deliverance. This idea is crystallized in the clear admonition of the Buddhas of all ages:

Sabba papassa akaranam
Kusalassa upasampada
Sacitta pariyodapanam
Etam Buddhanasasanam.

Cease from all evil,
Cultivate good,
Cleanse your own mind,
This is the teaching of the Buddhas.

These oft-quoted but ever fresh words briefly convey the Message of the Master indicating the Path of Deliverance, the Path of Purification. Referring to this path, in his First Dicourse (*Dhammacakkapavattana-sutta* or Setting in motion the Wheel of Truth) the Buddha called it the Middle Path (*Majjhima patipada*) because it avoids two extremes: Indulgence in sensual pleasures which is low, worldly and conducive to harm is one extreme. Self torture in the form of severe asceticism which is painful, low and conducive to harm is the other.

Living at the palace amidst song and dance, luxury and pleasure, lacking nothing of the earthly joys of life, the *Bodhisatta* (as he is known before he attained Enlightenment) knew by experience that sense pleasure will not lead mankind to true happiness and deliverance. During six years of rigorous mortification, which he as an ascetic, so zealously practiced in quest of purification and happiness, the utter futility of self-torture became abundantly clear to him.

Avoiding these two extremes he followed a path of moral and mental training and through self-experience discovered the Middle Path which when carefully and fully cultivated gives vision and knowledge and raises man from lower to higher levels of mental life; leads man from darkness to light, from passion to dispassion, from turmoil to tranquility.

The late Professor Rhys Davids, the son of an eminent clergyman, wrote: "I have examined everyone of the great religious systems of the world, and in none of them have I found anything to surpass in beauty and comprehensiveness, the Noble Eightfold Path of the Buddha. I am content to shape my life according to that Path".

World Buddhism

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London Vihara

SEVERAL TALKS ON BUDDHISM

(From a correspondent in U.K.)

DURING November the Ven. H. Saddhatissa, incumbent of the London Bnddhist Vihara, gave severaltalks on Buddhism to interested groups and socitiees in the North of England.

On November 1 a memorial service took place at the Ceylon High Commission for the late Mr. Gunasena de Soysa. The Ven. K. Wachissara and the Ven. Dharmaratana conducted the service in the presence of a large gathering of Am assadors from many lands and friends from Europe and the Far East.

On the same day a Paritta ceremony was held at the residence of Mr. R. S. S. Gunawardana, the new High Commissioner for Ceylon in the U.K. On the following day Dana was offered to the venerable bhikkhus.

On November 4, the Ven. Wachissara went to Leeds to give a talk to the Buddhist Circle there. Very many people came to hear him speak on the Sunday evening in the Mill Hill Chapel.

On Monday the 6th a Buddhist memorial service was held commemorating the memory of the late Mr. Zinn who passed away in India. The ceremony, which was arranged by his son who works at India House, was conducted by the Ven. Wachissara.

The mother of Mr. Upali Ramage (former Ven. Salagala Upali) died at the age of 89 at Dartmouth, Devon, on the 20th of October. On the 20th November at the request of Mr. Ramage, the Ven. Saddhatissa performed a special Buddhist service for his departed mother. The Ven. Upali reverted to lay life in order to carry out his duty to his lonely mother according to the *Sigalovada-Sutta*. Mr. Ramage has expressed his willingness to go to Ceylon and enter the Order once again.

The Ven. Khemankara (former Mr. Trevor) deputed by the Ven. Saddhatissa attended the Sixth Session of the World Fellowship of Buddhists which was held in Cambodia. Following a request by the Royal Cambodian Embassy in London he was appointed as a delegate to represent U.K. by the Ven. Saddhatissa.

On Sunday, November 26th Dr. Gaevernitz brought 47 students of comparative religion to see the Vihara. By special request the Ven, Wachissara spoke to them on the Noble Eightfold Path.

For the past few months Mrs. I Quittner has arranged and paid for the expenses of her own cleaner to help clean the Vihara premises as there has been no one else to carry out this necessary work.

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Some of the American delegates at the Sixth Conference of the World Fellowship of Buddhists held at Phnom Penh, Cambodia, last month.

Interchange of Buddhist Scholars Urged

A RESOLUTION was passed at the sixth conference of the World Fellowship of Buddhists held last month in Phnom Penh, Cambodia, requestingthat steps should be taken for the interchange between nations, of Buddhist missions, scholars and students.

The conference recommended that parents be encouraged not to take their children to film shows that feature killing or kidnapping, robbery or fighting, or other acts which are harmful to the morals of the rising generation.

Another motion accepted by the conference was that film producers should be encouraged to produce educational features on moral themes.

A fourth resolution said that the manufacturers of toys should be persuaded not to make toys for children on the theme of war and parents should similarly be persuaded not tob uy such toys for their children.

The organisation of international Buddhist pilgrimages was urged in a fifth resolution.

A sixth resolution advocated that in those countries where Buddhism was a state religion special school syllabuses should be drawn up to teach Buddhism in schools.

The seventh resolution asked the government of Japan to ban the Buddha film "Sakya". If the Japanese government did not accede to this request the representatives of the countries participating should request their own governments not to release this film in their countries.

U. Chan Htoon delivering his presidential address at the Sixth Conference of the World Fellowship of Buddhists.

The President, U. Chan Htoon, in his address said:

It is with the utmost pleasure that I address you today as President of the World Fellowship of Buddhists, on the soil of this renowned and ancient Kingdom of Cambodia, a land long dedicated to the Dhamma and to the Sangha of the Supremely Enlightened One.

We meet here as guests of His Royal Highness the Chief of State, the Government and the people of Cambodia, enjoying the hospitality so generously and graciously extended to us by a country whose Buddhist history reaches back into the remote past.

The archaeology, the art and the recorded history of the country all show how deeply Buddhism had impressed itself upon the culture of the Cambodian people from very early times. To what degree of excellence in the field of Buddhist art and architecture ancient Cambodians attained may be seen in what remains of the incomparable artistic achievement of man—Angkor which is the pride of Cambodia and the glorious monument of Buddhism.

With the neighbouring Buddhist countries, including my own, Cambodia has many strong ties—historical, racial and cultural—in sharing a common heritage of religion, traditions, customs and literature—those influences (stemming from Buddhism) which have been most beneficial in moudling South East Asian life. Added to these we now share a common aspiration, which is to strengthen the renascent spirit of Buddhism, to diffuse it, and thereby to kindle a light which will illumine the world.

It is that aspiration, that united purpose, which gives a special significance to our meeting here as spokesmen of the Buddhist world. Since its inception in 1950 the World Fellowship of Buddhists has held its conferences in Ceylon, Japan Burma, Nepal and Thailand, and thanks to the enthusiasm and co-operation of the Buddhist leaders in all parts of the world, it has succeeded in establishing among the Buddhist peoples and groups a closer connection than ever before.

Through it we have come to know, understand and respect one another, and out of that mutual understanding has been born an ideal of Buddhist brotherhood which we hope will ultimately embrace the Buddhist communities not only in Asia but all over the globe.

Indeed, in the delegates who have come together from such distant places as America. England, Germany, Holland, Sweden, Russia, and other Western countries to meet and share common interests with their brethren from China, Japan and South East Asia we see already the universal character of the Buddhist movement. It is truly world-wide, truly cosmopolitan in the best sense of the world, and carries within it the fertile seeds of a new hope for humanity.

LOFTIER GOAL

This powerful spiritual force which is working towards the consolidation of Buddhist peoples and communities is a force that transcends the sphere of national interests and political rivalries and fears. It transcends them because its hope is fixed on a loftier goal, whilst its roots lie deeper in the hearts and minds of the people. It expresses the universal need of all mankind to live at peace, to work together for the betterment of human life and to seek, individually and collectively, the way of salvation which can be realised only through selfless service guided by wisdom and insight. The practical ways by which humanity can be served towards

this end must, of course differ according to the particular circumstances and needs of each group.

So we find among the Buddhist nations different forms of government, different types of social organisation and different methods of national planning. Some of us belong to countries whose State Religion is Buddhism; others to secular states where a variety of religions are recognised, whilst others represent minority Buddhist groups in countries that are officially non-Buddhist.

I think, we may even say, that among us today can be found delegates and participants from countries representing every type of government existing in the world at the present time, both in East and West. This in itself is a matter of great significance, for it holds out to us a unique opportunity and perhaps also a challenge to extend the Buddhist influence among all of these diverse nationalities and races of mankind, and it is the importance of this which I particularly desire to emphasise.

We have reached a most critical point in human history—an era that is pregnant with possibilities both for good and evil on an unprecedented scale. The darker side of the picture is overshadowed by the threat of nuclear war. As everyone today realises, such a war would unlash a holocaust of global destruction that would give little chance for the survival of humanity.

In the event of such a conflict, those who did not actually perish in the whole sale nuclear explosions would be doomed to a painful and lingering death through radio-active pollution of the earth's atmosphere. There is little possibility that anyone would be able to survive this. Even those who did survive would be biologically maimed and entirely unfit to propagate the human race.

Not only human life but all life, human, animal and vegetable, on this planet would be despoiled, if not completely wiped out. The sea itself, the original source of living organisms, would be poisoned. It is needless for me to dilate upon the horror and anguish that atomic warfare would bring before it succeeded in annihilating our civilisation; these things are known to all intelligent people and they are too hideous to contemplate.

Even we, as Buddhists who know that the continuity of life is something that cannot be broken, even by the destruction of universes, stand appalled by the prospect of suffering that would be let loose against living beings by such an act of man.

As I have said, all thinking people recognise the danger that threatens the world. What is not known to all is the real cause of this threat that hangs over the world today. And if the root cause is not known, how can it be removed in time to save humanity from self-destruction?

It is only Buddhism that takes us to the real underlying cause of the peril. It is to be found in the three roots of evil thought, speech and action; that is *lobha*, *dosa* and *moha*, greed, hatred and delusion. To a greater or lesser degree these have always been present in the world, but never they had the power to work such irreparable damage to life as they now have.

Scientific technique has enormously increased man's power to work harm, but science has given him no inner wisdom to counteract that power. Therein lies the tragedy of our present situation: that science is being harnessed chiefly to the will to destroy, instead of being put to the service of human progress.

Raging uncontrolled in the world we have "scientific *lobha*", "scientific *dosa*", "scientific *moha*", each of them rendered more deadly by that little word "scientific", which has come to loom so large in human affairs. And it is in "sientific delusion,' that we find the saddest paradox of all, for surely science of all things should be one of the means by which man can free himself of delusion.

But physical science unaided can never do that. Neither, it seems, can any theistic religion, for man has grown tired of a god of wrath, tired also of a god of love who never manifests his love. It is the Buddha alone who has taught "scientific *alobha*", "scientific *adosa*", and "seientific *amoha*" — the Buddha alone, among all religious teachers throughout the ages.

SHOWED THE WAY

It is he who has given us psychologica methods that are truly scientific for uprooting from the mind the dark, destructive urges of greed, hatred and delusion. It is he alone who has shown the way to replace them by the positive, constructive and liberating qualities of disinterestedness (greedlessness), benevolence and insight.

We, the Buddhist peoples, are the inheritors and custodians of this precious Teaching, the only science that can never be perverted to wrong ends. That being so, a great responsibility devolves upon us. It is a twofold responsibility, one that in a sense corresponds to two of the three divisions of the Buddha Sasana—Pariyatti Sasana and the Patipatti Sasana.

In discharging the first obligation, that

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of the Pariyatti Sasana, it is our privilege and duty to preserve the Teaching, to thoroughly understand it and to use every good means in propagating it. The second, but by no means less important, duty is to demonstrate it in practice. That constitutes our Patipatti Sasana.

It is for us to exemplify in our lives, both as nations and as individuals, the incomparable blessings bestowed by the Buddha Dhamma, which brings peace, general well-being and happiness wherever it is sincerely and faithfully followed.

This we can do if we work together with united purpose. The time has now come for an all-out effort to spread and make known throughout the world the fundamental principles of Buddhism, for never has there been so urgent a need for it as there is today.

But unless we first of all apply it, individually and collectively to the moral and spiritual uplift of our own lives, all attempts to win over others will be foredoomed to failure. If example does not come before precept there will be a fatal flaw in the offering we make to others.

It will be said by our critics that the Buddhist nations do not make war simply because they are not in a position to do so. No Buddhist country as yet possesses a nuclear weapon of any kind.

There is only one way to refute such criticism, and that is to show non-violence where violence would be possible to us; to show love where we could more easily give way to hatred; to practise restraint where there is a way open to belligerence. We must show ourselves free from prejupices, free from the greed of teritorial expansion, free from all desire to dominate or impose our will on others.

LOVERS OF JUSTICE

We must show ourselves before the tribunal of the world as lovers of justice and advocates of all that is noble and righteous, not only in words but in our every thought and deed. If we fail in this, yet try to impress others with the purity of the Buddha's Teachings, we will only bring the Dhamma into discredit and be ourselves branded as hypocrites. And at the present juncture that would be the greatest disaster that could befall the world.

It would, in fact, be a greater tragedy even than nuclear war. As victims of war we might perish, as did the noble clan of the Sakyans, triumphantly upholding the banner of the Sasana, and the cause of truth would still be saved. But if we were to betray the Dhamma there could be no hope for us, in this world or the next.

But our presence here today as members of a worldwide fellowship gives me confidence that this will not happen. The common purpose which now unites us as followers of the All-compassionate Buddha will endure and will even strengthen as the pressures of the outside world increase. It must be so, for this purpose constitutes our only strength to resist the forces of greed, hatred and delusion that have ranged against mankind.

Buddhism was the first great civilising influence the world had known, and it is still the strongest in the present age. To render it fully effective is the task that immediately confront us. We can meet the challenge of our times by living up to the high ideals of the Teaching, and so become a shining example, both as individuals and as nations.

It is necessary that we should address ourselves to this great and arduous task in a practical manner, with organised effort on every level. We must give concrete reality to the ideals of peace and goodwill, by giving them a Buddhist—that is to say, a scientifically realisable—meaning. We must show the world a new and as yet untried approach to the problems that perplex it.

The Dhamma, which is timeless, is perennially new, for it is the one unchanging law, a law that can never become outdated or outmoded. If mankind can be guided towards the rediscovery of the Dhamma, the latest and most staggering achivements of materialistic science will fade into insignificance.

As I mentioned earlier, there is a brighter side to the picture of our present world. It is one that, despite everything adverse, gives us grounds for hope. It is possible that some day science itself, and the minds of those who use it, will be freed from enslavement to *lobha, dosa,* and *moha.*

NEEDS BUDDHISM

While the world needs Buddhism more than ever before, in a certain sense it is more prepared for it than ever before. A swift glance back at the conditions of the world in former ages will, I think, show this view to be justified.

When we look at contemporary accounts of the age in which the Supreme Buddha lived and taught we find sharp contrasts side by side. Whilst there were a great number of people who were highly developed spiritually and ready to receive the Master's Teaching, the age on the whole was still a barbaric one in many respects.

Animal, and even human, sacrifices were carried out as part of the prevailing religions, wars of aggression were frequent, and the unbridled luxury and sensuality of the rulers and the rich went together with crushing poverty and the oppression of the masses.

In particular we see that the forms of punishment meted out to criminals were unspeakably savage, and of a cruelty unheard-of in civilised countries to day. There seems to have been a shocking indifference to human suffering on the part of those who wielded power. At the same time, knowledge regarding the laws of nature was in its infancy, and truly scientific knowledge as we understand it, was not yet born.

In our own time we hear of acts that cause a shudder of revulsion and horror; but the significant thing is that it is because of the comparative rarity of such acts that we feel about them as we do. Cruelty and injustice are no longer taken for granted, as they were before the Buddha appeared on earth.

They are rather regarded as abnormal and pathological manifestations in human conduct. To that extent, at least, it is clear that the majority of mankind has become more humane, more sensitive to the suffering of others, more concerned for the welfare of others than in times gone by.

This indeed is one of the bewildering enigmas and perplexing paradoxes of our age—the fact that humanity can be contemplating mass genocide, while at the same time there is more widespread compassion and humanitarianism than there was even a few hundred years ago, when in some of the most advanced countries of the West no one thought it wicked that a hungry child should be hanged for stealing a loaf of bread.

It would almost appear that mankind is going through a period of mass schizophrenia, of split personality. The treatment that is needed is the psychologically integrating treatment prescribed by the Buddha.

It is to the better side of human nature—the side that has advanced beyond barbarism—that the appeal of Buddhism must be made. If there is in fact one side of this complex human nature that has progressed, while leaving the other still in its savage infancy, something must be done to bring the retarded side forward, so that the dangerous cleavage can be healed.

The brain and the heart must be joined together to form a whole, and wholesome, integrated personality. And this is precisely what Buddhism is able to accomplish.

There are many reasons which give us grounds for hope that it may scceed, if only the treatment can be applied in time. Through education and the consequent rise in the general level of intelligence, the average man of today has a heightened awareness of himself and his place in society; he has a mind attuned to the problerms of human life, such as formerly belonged to only a few people in each generation.

He has emerged from the credulity and superstition which for centuries served him as religion. He is no longer content to believe, blindly and unquestioningly; he wants to *know.*

But his education, whilst awaking his desire to know, has proved tragically deficient as a means of providing him with the groundwork of knowledge. It has given him the surface—that which belongs exclusively to facts concerning the physical world, and how to use them. It has given him nothing whatsoever to replace his lost sense of the importance of human life.

Man still retains his sense of moral values, but the teachings upon which they depended have melted away like the snows in summer, leaving the moral rules without any support of authority. That, I think, is the chief reason for the tragic situation which confronts us in this age of the split personality.

CERTAIN HOPE

Yet in that very situation, perilous as it is, there lies a certain hope. All over the world, among all kinds and conditions of men, there are those who are ready to receive the Dhamma. Their minds are alert and sensitive to the voice of reason.

When they are offered a Doctrine which is essentially reasonable, which makes no demands upon blind faith, but conforms in all ways to the picture of the world which science has given us, they show themselves ready to listen to it.

When they realise also that it unites, within itself every thing they have learned to value morally, intellectually, and spiritually they seize it with eagerness. It comes to them as a healing balm, a guiding light, a fresh vision of hope dawning upon the troubled landscape of their minds.

Then it is, in the beautiful simile that occurs so often in the Pali texts; "As though one were to set up what has been thrown down, or were to reveal what has been hidden away, or were to point out the right road to one who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see".

Now, at this inaugural session of the sixth Conference of the World Fellowship of Buddhists. I wish to urge that we hold these considerations before our minds throughout our meetings and deliberations for they indicate clearly to us what is first and foremost in our duty, as Buddhists, to the world al large.

To practise the Dhamma, and so to furnish an example and a proof of its power to transform the life of man; and secondly, to use every means available to us to spread the knowledge of the Dhamma far and wide. If we do this, and do it well, we shall be making the most important and far-reaching contribution that can be made, to the future peace, welfare and happiness of mankind.

We alone have this power, for we are the custodians of the sublime Teaching of the Lord of Compassion, who is also the Lord of Supreme Knowledge. These two qualities, Compassion and Knowledge together form Wisdom—the healing wisdom that is complete and all-embracing, the wisdom that can save the world.

INTENSIFIED ACTIVITY

Mr. W. P. Daluwatte, leader of the Ceylon delegation in the course of his speech, said:

"We must in the first place acquaint ourselves with the teachings of the Compassionate Buddha, and make every endeavour to conduct our own individual lives in accordance with his teachings. It is only then that we can influence our fellowmen and interest them in the way of life taught by the Buddha.

"We of Ceylon naturally watch the progress of this World Fellowship with the keenest of interest, and it is a source of great joy and pride, if I may say so to us, to see that the Fellowship which had its origin in our country has been making steady progress from year to year.

"In my own country, during the last three years, there has been intensified activity in this direction and much progress has been achieved not only in purely religious matters, but also in the educational, cultural and social spheres.

"Of particular importance are the two Buddhist Missions, one in London and the other in Berlin, conducted by our country, both of which have expanded their activities and have proved to be of great benefit and service to those interested in Buddhism in the two countries".

Mr. Daluwatte concluded: "Ceylon is a small country, but I can assure you that it will play its part in the furtherance of the objects of our great religion. Our hand is always stretched out in friendship and comradeship to all peoples in the East and in the West who stand for peace and goodwill".

A group of 23 Japanese representatives attended the conference. Mr. M. P. Amarasuriya of Ceylon was elected one of the vice-presidents of the Fellowship for a term of four years commencing from 1962.

IMPRESSIONS OF DELEGATE

(From a Correspondent in India)

HAS the sixth conference of the World Fellowship of Buddhists which ended its session in Phnom Penh helped to promote the cause of Buddhism? Has the Indian delegation played its part? What was the place accorded to India, the home of Buddhism in the conference?

Answers to these and other questions were given by an Indian delegate who returned to Calcutta after attending the conference.

This delegate summed up his impressions by saying that the conference was historic. It evoked world-wide interest. President Kennedy too had sent a message expressing the hope of his countrymen and himself for the success of the conference and reaffirming his belief in the ultimate triumph of all forces working for world peace and justice.

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According to the delegate, the most important resolution passed at the conference was the one moved by the Cambodian delegation protesting against nuclear tests, as a result of which radio active fall-out was spreading and contaminating the atmosphere.

The resolution urged the United Nations to request the Great Powers immediately to put a complete ban on nuclear tests. This resolution, which was in consonance with the tenets of Buddhism, did not, however, have an easy passage. Objection was raised on the ground that this was political in nature but it was ultimately put to the vote and carried, China, Russia, North Viet Nam and Mongolia voting against on the plea that Russian tests were in fact meant to promote peace.

The Indian delegate indicated that, though the resolution was innocuous, political considerations were brought in and this, to some extent, robbed the conference of its real value.

This was not the only occasion when politics swayed the deliberations. Trouble arose over the question of Formosa's participation. The Chinese delegation insisted that Formosa should be unseated, but this resolution was lost.

The Indian delegate said that when it came to a question of voting, there was unfortunately no unanimity even among the delegates from India.

An important resolution passed, and of special significance to India, was the one relating to the centenary celebration of the birth of Anagarika Dharmapala. It requested Buddhist societies and organisations and peoples of all Buddhist countries to organise centenary celebrations.

Full support was accorded to the Dharmapala Institute of Culture and the international Guest House which the Maha Bodhi Society of India proposed to erect in Calcutta at a cost of Rs. 20 lakhs.

On the part played by the indian delegation at the conference, the delegate was somewhat critical. For instance, when the steering committee discussed the position of Buddhist converts in India and, later, when it was debated in the open session, the chief delegate of India did not raise his protest against the resolution which in effect said that the people of India who had recently embraced Buddhism were being subjected to various kinds of difficulties and handicaps as a result of their conversion to Buddhism and that the conference assured them of its readiness and willingness to assist them in every possible way in the alleviation of their difficulties and handicaps.

LED BY CEYLONESE

There was no attempt to disclose what those difficulties were and how the Government was responsible for the handicaps, if any. The Indian delegation was silent presumably because it was led by a Ceylonese.

The Secretary of the Maha Bodhi Society, however, said that he did not see anything extraordinary in a Ceylonese leading the Indian delegation. The delegation was named by the Maha Bodhi Society and any member of it could be the chief delegate.

In fact, the Maharajkumar of Sikkim was the President of the Society and he too attended the conference, though not as part of the Indian delegation. But no one was able to say why Assam should have a separate delegation.

The Indian delegate added that the conference was earnest in finding out ways and means of propagating the doctrine of the Buddha and, towards this end, it passed a resolution appealing to all member-countries to closely co-operate with each other in establishing monasteries and other abodes in non-Buddhist nations for the residence of monks and that specially trained bhikkhus be sent to these countries to propagate Buddhism.

The Maharajkumar of Sikkim did well in drawing attention to the fact that there were still tracts of lands or groups of men "whom modern Buddhist organisations have generally ignored". He was referring to Africa.

"Efforts may be made", he said, "to carry the message of love and compassion to that great continent. But any such effort will have to be preceded by unity in the ranks of the Buddhists in Asia".

This unity is vital among Buddhists as among everyone else and the delegate said that if the entire Indian delegation, including those from Assam had acted as one man, they would have had a better deal at the world conference.

Actually, he said, India was relegated to the back and it could not even get elected as a Vice-President even though the number of Vice-Presidents was more than doubled.

Sasana Reform

MINISTER REASSURES BUDDHISTS

CEYLON'S Minister of Cultural Affairs, Mr. Maitripala Senanayake, told a deputation from the Buddhist Advisory Committee who met him, that the recommendations made in the report of the Buddha Sasana Commission would not be implemented without Buddhist monks and the laity beng consulted.

The deputation told the Minister that the Commission's report contained certain recommendations which were against the rules of the Vinaya and also contrary to conventions.

Consequently, there was a certain amount of dissatisfaction among the monks and the laity. There was also a fear that the Government might implement the report without further consulting the monks.

The Minister assured the deputation that he would do nothing which would adversely affect the status and dignity of the Sangha or the Sasana.

He said that a sub-committee consisting of certain members of the Sasana Commission was now examining the recomendations with a view to seeing what recommendations were contrary to the Vinaya. If any recommendations were contrary to the Vinaya thery would be reviewed.

He stressed that the recommendations in the Commission's report were not the views of the Government but the views of Buddhist monks and laity. If, therefore, the monks and the laity wished that the recommendations should be re-examined, he was ready to accede to their wishes.

If there were recommendations which should be re-examined, the matter would be done in detail and he hoped that everyone interested would make use of the opportunity provided.

The Advisory Committee to the Minister of Cultural Affairs on Sasana reforms has decided that before the Sasana Commission's recommendations are implemented an opportunity should be given to the Buddhist laity and the Sangha to state why they are opposed to the recommendations.

The Sangha and the laity will have to write to the Director of Cultural Affairs pointing out what recommendations, in their opinion, need modification and also give their reasons.

Those who send their suggestions may be given an opportunity to appear before the Committee if their memorandum need clarification. Memoranda should be submitted on or before January 15, 1962

The next meeting of the Advisory Committee will be held after that date to consider the recommendations that have been made.

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BUDDHISM IN UNITED STATES

AN article by "A correspondent in the United States" appeared in the June number of *World Buddhism* regarding "Growth of Buddhism in the U.S." which misrepresents Buddhism in America. Among the inaccuracies it states: "The spread of Buddhist teaching among native Americans developed mainly through the efforst of Mr. Robert Stuart Clifton", etc.

This is a broad statement in view of the fact that the Dharma has been effectively spread by a host of workers who preceded Mr. Clifton. These began with Col. H. S. Olcott (the first American Buddhist) who published *The Buddhist Catechism* in 1881; the Anagarika Dharmapala (the first Buddhist missionary) in 1893; and Mr. Paul Carus in 1894, (the first American author to publish Buddhist books) and a chain of others to the present time.

His "single-minded devotion to the spread of Buddhism in the United States" seems to have been broken by a period of years in which he worked for commercial organizations in the eastern U.S. From the year 1936, when he left the service of the Japanese Shin sect on the West coast, until he began correspondence with *The Golden Lotus* in November of 1950, no record of active Buddhist work has come to our attention. He spent only two and a half years — 1952-1954 — in activity before he left the American continent. A short time in which to convert the Western world.

The "non-sectarian character of his mission" appears without justification. He worked for the Shin sect in California until 1936, and again when he resumed activity in 1952. In August, 1953, he withdrew from the Shin sect to be ordained in the Soto Zen sect. In August of 1954 he left America to seek ordination in the Theravada Sangha of Thailand, but was ordained in Laos in 1935. He is now working for the Buddhist Association of Penang, apparently connected with Mahayana Buddhism. Such authority and support as he has received has always come from sectarian Buddhism.

"Friends of Buddhism" societies were formed in various cities. These consisted of four small ones when he left America in 1954, all founded on our subscribers here in the eastern U.S. Two only remain; and only one does public work. "The Western Buddhist Order" consisted of only a few men, some of them ordained by Mr. Clifton; it now appears to be inactive. Its members or former members are working within sectarian organizations.

These are only a few of the inaccuracies in this article, which very carefully refrains from mentioning organizations and individuals who have been working all through the meteor-like career of Mr. Clifton, and who sustain Buddhism in the U.S.

A. L. Roger,
(Editor, "The Golden Lotus", Philadelphia, U.S.A.)

DALADA MALIGAWA OF KANDY

THE Sacred Tooth Relic of the Buddha which accompanied every shift of capital in Ceylon, was always enshirned in the royal private chapel of the then reigning supreme Sinhalese king. This had to be so, because this Sacred Relic was the palladium of Sinhalese royalty, kingship and independence.

The historic Kandy Dalada Maligawa or the Temple of the Tooth, was similarly the private chapel of the Buddhist kings of Kandy or Senkadagala. The Maligawa was never a museum and it should never be one even partly in the future.

From very recent press reports, we are told that the new Diyawadana Nilame, the lay custodian of the sacred Tooth Relic, has consented to a proposal by the Kandy Museum Advisory Board of which he is a member by virtue of his office, to house the throne of the last King of Kandy in a building of the Dalada Maligawa.

This throne while in Ceylon has right throughout been kept at the Colombo Museum. Its rightful place is a museum and not a temple and definitely not the Dalada Maligawa

which is the chief Buddhist temple in this island and wherein a visible part of the person of the Buddha reposes.

A special strong room at very great cost has already been constructed for the housing of this throne in the premises between the Dalada Maligawa and the Kandy Museum. Besides there is sufficient room to house this throne in the Kandy museum itself.

The great predecessors of the present new Diyawadana Nilame never intended the Maligawa to be used, also, as a museum. It is strange that the present Diyawadana Nilame, who had been a temple trustee for over two decades should have consented to such a proposal.

One could understand, if the Diyawadana Nilame were to consent to the housing of the Maligawa Octagon library in one of those beautiful and spacious halls of the new wings of the Dalada Maligawa. The books of this library are mostly Buddhist scriptural books. There is no room in the octagon for the accommodation of those wanting to do reference.

Why cannot the Diyawadana Nilame convert the spacious halls of the new wings of the Maligawa into places for meditation, sermons, discussions, observation of sil, investitures, installations ofchief priests and the ceremonies connected therewith, libraries and exhibitions of other relics? These halls would have been intended for these purposes by those responsible for the new builidng scheme.

It is high time for the Minister of Cultural Affairs to pursue most vigorously his recent proposals to appoint competent advisory boards for the better administration of our historical and ancient temples.

It must be remembered that when our kings richly endowed these temples they did so solely through pious and the purest of motives.

D. Perera.
(Ceylon)

CUSTODY OF THE SACRED TOOTH

FROM the time the Sacred Tooth Relic of the Buddha was brought to Ceylon and up to the end of the Sinhalese reign, its chief custodian was the King. It was the King who personally performed the services and conducted the usual Sri Dalada Maligawa Perahera annually in the role of the Chief Custodian of the Sacred Tooth Relic.

The duty of the Diyawadana Nilame was only to perform the Thewawa ceremony and fetch water in a silver vessel, stand outside the curtain and give it to the Buddhist monk who performed the poojas within the curtain. The Diyawadana Nilame had to perform this duty thrice a day.

It is the duty of the present Government to take immediate action to revert to the customs of the Sinhalese Kings by taking over the entire custody of the Sri Dalada Maligawa and allot only the duties which rightly belong to the Diyawadana Nilame to him. Other duties in the annual perahera should be taken over by the chief representative of the Government, namely the Governor-General.

P. B. Mullegama.
(Ceylon)

So long as an evil deed does not ripen the fool thinks that it is like honey; but when it ripens, then the fool comes to grief.

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U THANT WAS NURTURED IN BUDDHIST TRADITION

By Buddhadasa P. Kirthisinghe

(United States)

THE 52-year-old bespectacled Burma diplomat U Thant, took the Buddha's Tri Sarana and then emerged from the wings at the United Nations building to take over what is believed to be the toughest diplomatic post in the world.

By a unanimous vote the U.N. General Assembly on November 3 elected U Thant, the chief U.N. Burmese delegate since 1957, as acting Secretary-General to replace the late Mr. Dag Hammarskjold.

Taking the oath of office, U Thant said that he would not seek or accept instructions in regard to performance of his duties from any Government or other authority external to the United Nations. In other words he promised to be a faithful international civil servant as stipulated in the U.N. Charter.

The teachings of Buddhism are focussed primarily on the need to maintain a mental and emotional equilibrium, said U. Thant, and explained that Buddhism calls for meditation and concentration. He said it purges passion and evil thoughts, and Buddhism is a religion of peace and love. It teaches that one will be more highly esteemed and respected if one keeps calm and has emotional equilibrium.

POLITICAL SERVICE

U. Thant was born in January 1909, the son of a prosperous landowner and rice-miller in the town of Pantanaw, near Rangoon. He was educated in the Rangoon University. It was at the University that he came to know U Nu, now Premier of Burma, who was a year his senior.

In the year 1947 at the persuasion of U Nu, and Aung San, the assassinated Burmese leader, U Thant entered the political service as Press Director of the Anti-Fascist Peoples Freedom Party. The following year when Burma be came independent he became Director of Broadcasting, under the new Government and in 1949, Secretary of the Ministry of Information.

U Thant has gone on several Government missions abroad. In 1951 he was a member of the goodwill missions to Thailand and Indonesia. He was one of Prime Minister U Nu's advisers at the Colombo Prime Ministers' conference in Ceylon. He accompanied Prime Minister U Nu to North Viet Nam, Communist China and Cambodia in 1954 and Israel, Yugoslavia, Britain, the U.S.A., Japan, India, Afganistan, Soviet Russia and Finland in 1955.

U. Thant

He accompanied Premier U Ba Swe to the Asian Socialist Conference in New Delhi and this year accompanied Premier U Nu to the Belgrade Conference of non-aligned countries.

His relationship with the U.N. started in1952 when he was sent as delegate to the 17th Session of the U.N. General Assembly. In 1957 he was appointed Burma's Permanent Representative to the U.N.

He is the author of three books, *Cities and their Stories* 1930, *League of Nations* 1933, and *Towards a New Education* in 1946.

He has two children — a son and a daughter. The daughter married a young Burmese in New York at a Buddhist ceremony.

DR. MALALASEKERA'S TRIBUTE

In the course of his statement at the 16th session of the General Assembly of the United Nations on November 3, 1961, Dr. G. P. Malalasekera, Permanent representative of Ceylon at the United Nations, sponsoring U Thant's name as Secretary-General, said.:

U Thant's early education was many — sided and his distinguished service in his own country as educator and national executive in Press and radio and later as the chief adviser to his Government in practically all the prominent international conferences, including the conferences at Bandung and Belgrade — all these things have eminently qualified him to be the international diplomat and the first citizen of the world.

The qualities of head and heart which distinguish him, however, have been derived very largely from the traditions of Buddhism in which he was nurtured. In him the legacy of Buddhism is entwined with the practical qualities of the active politician. Buddhism, with its freedom from fanaticism and dogma, has given him tolerance and serenity and the quality of forbearance, the feeling of abhorrence of all forms of violence, whether in deed or word or thought.

It has also endowed him with overwhelming faith in the mighty forces latent in the calm spirit of man. It has inculcated in him, above all, a deep, abiding respect for man, for all men, for according to the teachings of his Master, every man is a potential Buddha. Buddhism has also taught him that war, all war, is folly and insanity, that it solves no problem , and that the only worthwhile disarmament is the disarmament of the human mind".

HIS RELIGION AN ASSET

The Asian Student in the course of an article says :

U Thant is a Buddhist as the late Mr. Hammarskjold was not, nor the first UN Secretary-General, Mr. Lie. His religion which is basically for peace and harmonization may be an asset to him in performing his difficult task of striving to reconcile the widely different and mutual hostile interests and philosophies at the UN.

(Continued on page 22)

DUDDHIST UNIVERSITY AT SARNATH

AN international conference of Buddhists at Sarnath in India, last month, adopted a resolution proposing that a Buddhist University should be established at Sarnath.

As a first step, the conference requested the Maha Bodhi Society to step up the work for starting the proposed university from the next academic session. The University, when founded, will provide facilities for higher studies in Buddhism, for which Indian scholars have to come to Ceylon at present.

By another resolution, the conference requested the Bihar Government to forbid public bathing in the sacred pond within the premises of the Buddhist temple at Buddha Gaya.

The pond, it is said, is that from which the Lord Buddha drank for 49 days as he sat under the Bodhi tree seeking enlightenment. During all these 2,505 years it has never dried up and Buddhists from all over the world take its water and preserve it in their homes.

Buddhists from Nepal, Pakistan, Ceylon, Tibet, Thailand, England and Burma attended the conference which was presided over by Mr. A. R. Kulkarni of Nagpur.

INTERNATIONAL INSTITUTE

A Buddhist summer meeting, conducted entirely in English, was held at the Myochoji temple in Kamakura, Japan, for four days, beginning on July 1.

The meeting was sponsored by the International Buddhist institute. Fifty-four persons joined the meeting, including 18 foreigners. The Rev. Senchu Murano, chief monk of the temple, delivered the opening address.

A two-hour discussion was held about the functions of Buddhist monks. Mr. Philip Kapleau gave a lecture on the essentials of Buddhism and Mr. Shimpo Ishii spoke on the life of the Buddha.

Other discussions took place on Arthur Koestler's criticism of Zen, Tie-t'ai's philosophy, Zen and Christianity. and the way of co-operation of various Buddhist sects. Mr. Kyosho Hayashima of Toyo University spoke on Buddhism in Ceylon.

ALL-JAPAN BUDDHIST CONFERENCE

How to revitalise Buddhism in Japan was the chief problem discussed at the 9th All-Japan Buddhist Conference which was held at the Sojiji temple. The conference lasted two days.

When the conference was over, a statement was issued urging joint efforts for a peace movement and district activities in every part of Japan. About 1,000 persons attended the conference.

The proposal to invite a Buddhist delegation from Communist China was adopted. It was decided that the Japanese Buddhist Federation should be in charge of the programme for the delegation.

BUDDHIST FESTIVAL IN LHASA

A traditional Buddhist festival to celebrate the anniversary of the incarnation of Sakyamuni Buddha, was held in Lhasa, Tibet, in many monasteries including the Gorden, Sera and Daipung, the three big monasteries in Lhasa.

Lamas and lay Buddhists paid homage to and recited sutras before images of the Buddha in shrine halls. Dana was distributed to the lamas by religious departments and societies.

The festival falls every year on the second day of the ninth month of the Tibetan calendar.

GEIGER'S WORKS FOR CEYLON

Some of the most valuable works of Dr. Geiger, the German Pali Scholar, which are now in the possession of two of his students in Munich, will be presented to the Polwatte-Ambalangoda Aggarawa in south Ceylon.

This was what Professor L. L. Hammerick, chairman of the Administrative Committeo of the Royal Danish Academy of Science and Letters, told Ven. Agga Maha Pandita Polwatte Buddhadatta Thera when he visited the Aggarawa.

Professor Hammerick was in Ceylon to seek help from Ceylon's Pali scholars for the Pali Dictionary in which he is interested. He said there was a difference between the Asian interpretation of Pali texts and theWestern interpretation. The purpose of his visit to Ceylon was also to reconcile the two interpretations.

Ven. Buddhadatta Thera presented Professor Hammerick with a number of Pali texts compiled by him.

AMERICAN BUDDHIST ASSOCIATION

The American Buddhist Association of Chicago, USA, recently took part in the Eastern Buddhist League Convention by presenting a panel discussion with Mr. Edward Boyer as moderator.

The subject was "What Buddhism Means to Me", and the participants were Messrs. Charles Canady, Hortense Sovetski, Rolf Forsberg, Miss Irene Weiss and Mr. Milton Mason.

The Association reports that it is receiving inquiries from all over the world regarding its organisation, its objectives and activities.

MONK RECEIVES HIS DEGREE

The Ven. Maha Prasiddh Kittisiddo, a young Buddhist monk from Thailand who had gone to the United States for study and who had endeared himself to the Americans meeting him during his four years stay in the United States, received his degree from the American University in Washington DC.

He has now returned to Bangkok as secretary to the Supreme Patriarch of Thailand. The members of the Washington Friends of Buddhism presented him with certificates which can be exchanged for books for his monastery, Wat Benchamapopit, in Bangkok.

CEYLON MONK AT HARWARD

The Ven. Bhikkhu Vinita, the young Buddhist monk from the Vajirarama temple in Colombo, who is at present studying at the World Religious Centre, Harward University, USA, gave a devotional service in Pali and an eluogy of the late

Prime Minister of Ceylon, Mr. S. W. R. D. Bandaranaike, at the home of the Ceylon Ambassador in Washington, on the occasion of the second anniversary of the death by assassination of Mr. Bandaranaike.

After the service a film showing scenes of the Prime Minister's public life and of his funeral procession was run.

FRIENDS OF BUDDHISM FOUNDER DEAD

Members of the Washington Friends of Buddhism were saddened by the death of Mr. Eugene Dernay, one of the founders of the Friends of Buddhism. He was also a regular reader of *World Buddhism*.

Members of the Masonic Lodge arranged a memorial service at Swami Premananda's Golden Lotus Temple. Swami Premananda led an informal service paying a tribute to Mr. Dernay's work.

In accordance with Mr. Dernay's expressed wishes, the service closed with a brief Buddhist ceremony, preceded by a tribute from Mr. Kurt F. Leidecker, president of the Washington Friends of Buddhism.

Before a small shrine a group of members, led by the past president, Mr. William G. Schlect, repeated in the Pali language the simple and eloquent ceremony of the Three Refuges and the Five Precepts.

MEDITATION GROUP IN WASHINGTON

The Meditation Group of the Washington Friends of Buddhism was favoured with a profitable evening recently with Daw Mya Sein, historian and political scientist from Rangoon University, Burma.

She is an outstanding Buddhist. She spent the spring semester as Visiting Professor of South Asian Studies at the Sweet Briar College. The brief training she gave has left a lasting impresssion.

Daw Mya Sein demonstrated the methods of Buddhist meditation taught at the International Meditation Centre in Rangoon, with which she is associated, and where numerous westerners, both Buddhist and non-Buddhist, have received training.

BUDDHIST DRAMA IN NEW YORK

Market Playhouse, the experimental theatre founded last year by Mark Nearman and Dorothy McLean, in New York, opened its second season on October 6 with August Strindberg's "Spook Sonata", third in the Swedish playwright's series of "dream plays".

Strindberg, deeply interested in Buddhism, says *The Bulletin* of the Washington Friends of Buddhism, originally entitled the play "Kama Loka"—Pali term for the sensual world.

In it he unmasks the shell of hypocrisy which man creates to conceai his sensual desires.

BUDDHIST CENTRE IN WASHINGTON

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of Ceylon in the United States, Mr. R. S. S. Gunawardene, are rapidly approaching realisatuon, says *The Bulletin* of the Washington Friends of Buddhism.

Formally initiated by them three years ago, the project met with various delays, and each Ambassador before leaving the United States made determined and strenuous efforts to advance the project.

The last obstacles have now been overcome and the organisation has reached the operating stage. A leaflet has been prepared describing the plans and aims of the Buddhist Centre.

ANDAMAN BUDDHIST MISSION

The Abhidhamma Day, on October 24, was celebrated by the Andaman Buddhist Mission at Phongyi Kyaung, Port Blair.

Emphasis was laid on two factors of the Abhidhamma which are essential for world peace. They are the learning and teaching of technical arts through which money can be earned in legitimate ways, and discarding self-centred seekings pivoted round the pleasures of one's own body.

BUDDHISM AS A SUBJECT

Ceylon's Director of Education, Mr. S. F. de Silva, wants bhikkhus who enter the University to offer Buddhism as a subject. He said that if they failed to do that there was no use in their obtaining a degree.

Mr. de Silva was speaking at a twoday conference of Buddhist teachers held in Kandy, organised by the All-Ceylon Buddhist Students Union. He said that Christian children who offered religion as a subject at examinations passed with credit unlike most Buddhist children.

He added that there was no point in putting up shrine rooms in school premises. It was always better to make it a habit to perform religious rites in the nearest temple.

SCHOOLS IN TEMPLE PREMISES

The Buddhist Advisory Committee of Ceylon wants the Ministry of Education to leave no room for dissatisfaction among Buddhists in the vesting of schools located in temple premises.

While the committee has no objection to the Government obtaining ownership of schools, the Government should not take over property belonging to the Sangha, says the committee.

The committee which discussed these matters at a meeting held recently, expressed dissatisfaction at the manner in which trustees of ancient temples, appointed by the Public Trustee, were performing their duties.

MALIGAWA AREA TO BE SACRED

The Ministry of Cultural Affairs is considering a proposal to declare the Dalada Maligawa, or the Temple of the Tooth, in Kandy, and its immediate precints a sacred area.

The proposal has been made by Mr. U. B. Weerasekera, M.P., who told the Ministry that far from presenting a religious atmosphere, the Dalada Maligawa premises looks like a bazaar as its precincts are thronged by pavement hawkers.

Mr. Weerasekera said that he had already taken up the matter with the Kandy Municipal Council and was confident that the council would approve of his proposal.

The Minister of Cultural Affairs, Mr. Maitripala Senananayake, said that if the Government decided to declare the Maligawa precincts a sacred area, St. Paul's Church, which is in the Maligawa premises, could be asked to find a suitable place to which the church could be shifted.

MALIGAWA PAINTINGS TO BE PRESERVED

The Minister of Cultural Affairs Mr. Maitripala Senanayake, wants immediate steps to be taken to preserve the decaying wall paintings in the sacred tooth Relic Chamber of the Dalada Maligawa, Kandy.

The Minister wants the plaster bearing the paintings to be strengthened with chemicals.

He suggested that the third floor of the new wing of the Maligawa be used for a permanent exhibition of valuable articles gifted to the Maligawa and the priceless articles used by the Kandyan kings, including their clothes.

The Minister said that some of the clothes of the Kandyan kings which are now kept in the Relic Chamber without much care or attention, were very often handled when they were exhibited to foreign visitors and this had caused much damage to those articles which were of historical significance.

The Minister is of the opinion that the second floor of the new Maligawa building is more suitable for placing the Regalia of the Sinhalese kings for public exhibition. If the two Maha Nayaka Theras approved of such action, he would have the Dalada Maligawa premises guarded day and night.

LAOS MISSION IN TAIWAN

A four-member Laos Buddhist mission, led by the Laos Minister for Religion, Mr. Kruong Tathoumaxao, visited Taiwan while on their way to Japan to the attended World Peace Conference. The mission included two Buddhist monks.

They were in Taiwan for three days. It is said that this was the first visit ever to be paid to Taiwan by Theravada Buddhists in the history of Buddhism in Taiwan. Arrangements for the visit were made by Mr. Liao Te-chen, Taiwan consul in Laos.

More than one hundred representatives of various Buddhist organisations in Taiwan welcomed the mission at the airfield. During their stay the mission visited various temples and religious organisations in Taiwan.

TEN BUDDHIST YOUTH CLUBS

A committee known as the National Youth Organisation has been appointed by the National Council of Social Services of the All Ceylon Buddhist Congress to form Buddhist Youth Clubs all over the island.

Ten Buddhist Youth Clubs have already been inaguraed in the Western Province of the Island as a trial. It is hoped to start another 200 Clubs on the results of this venture, in different parts of the Island.

These Clubs will be quite different from most of the Youth Clubs now in vogue and will be modelled to suit the environment of the area and the cultural, religious and social heritage of the country.

The aims and objects of the National Youth Organisation are to cater to recreational and cultural

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requirements of youth, to inaugurate Buddhist Youth Clubs and to amalgamate the existing Buddhist Youth Clubs to achieve the national aspirations, to breed good citizens, to create an enthusiasm among the younger generation for national, religious and social wellbeing of the country, and to form a Buddhist National Youth Front in Ceylon.

VIHARA IN ARMY HOSPITAL

Over one hundred recuperating servicemen in the 805th Army General Hospital at Taichung, Taiwan, who had become Buddhists during their stay in hospital, had built themselves a bamboo hut which they named Shou Kuang Vihara and in which they installed a Buddha image and other facilities required to conduct religious observances.

They made use of the place to perform regular morning and evening pujas and other Buddhist functions. This activity attracted much attention from Buddhist circles, and many well-known monks and laymen volunteered to expound Sutras or deliver sermons in the Vihara.

However, the bamboo hut was not suitable for the purpose and would not last long. After several years of usage it began to give signs of collapse.

The Buddhists of Taichung were seriously concerned with the fate of the Vihara and have started a fund in order toconstruct a more permanent building for the inmates of the General Hospital. Help from all quarters has been earnestly solicited.

ENCYCLOPAEDIA ON BUDDHISM

The publication of the Buddhist Encyclopaedia—work on which began in Ceylon in 1955 — has not gone beyond Part One of the first volume,

The Government of Ceylon has already spent over Rs. 460,000 on the Encyclopaedia which is expected to be in ten volumes. An official of the Department of Cultural Affairs said that they could not be sure when the work would be completed.

WORKSHOP FOR BLIND WOMEN

The Prime Minister of Ceylon, Mrs. Sirima Bandaranaike, declared open the Industrial Workshop for

the Blind conducted by the All-Ceylon Women's Buddhist Association, in Bullers Road, Colombo.

The Prime Minister said that the financial position of the country today was the only reason why the Governmen could no give more assistance to social service, but in spite of its difficulties, Rs. 6,000 had been given for the project.

She said that the Asia Foundation had given Rs. 15,000 for the same purpose. She added that voluntary social organisations like the All-Ceylon Women's Buddhist Association played an important part in the development of the country.

She hoped that the Industrial Workshop would help to bring light into the world of those who were handicapped by the loss of sight.

MEDITATION CENTRE'S NEW BUILDING

The Prime Minister of Ceylon, Mrs. Sirima Bandaranaike, formally opened a new building of the Vipassana Bhavana Centre (International Buddhist Meditation Centre) in McCarthy Road, Colombo. The Government had donated Rs. 5,000 for the Centre.

The Prime Minister said that she was performing that ceremony not as the Prime Minister but as a long-standing member of the Vipassana Bhavana Society and its president.

The Prime Minister thanked all those who had made donations to the project, including the Asia Foundation. She specially thanked the treasurer of the Society, Mrs. T. U. de Silva who had worked so selflessly for the Society.

The new building which has been completed in six months is the result of generous contributions made by devout Buddhists and donations from the Government and the Asia Foundation.

MONKS ASKED NOT TO WORRY

"Whatever party comes into power, the law courts in the country will dispense justice impartially. Therefore, the bhikkhus ought not to worry even if the question of nationalisation of temple lands arise."

This statement was made by Mr. J. R. Jayewardene, M.P., at a prize-giving organised by the Sasana-rakshaka Mandalaya for Dhamma Schools in the Hanwella area in Ceylon.

Mr. Jayewardene said that no nation could prosper without following a religion. "We the Sinhalese race", he said, "for nearly 2,500 years followed a religion which united the nation and because of our devotion to Buddhism we were able to achieve independence without shedding a drop of blood".

LAND FOR CHAPTER HOUSE

A centuries-old ceremony was revived near the Bhikkhu Training Centre at Maharagama, about ten miles from Colombo, when a plot of land on which would be sited the Chapter House of the monks, was consecrated. Ven Madihe Pannasihaa Maha Nayaka Thera of the Vijirarama Temple, assisted by several monks, officiated at the ceremony.

The land covering four acres has been partly gifted to the Sasana Sevaka Society Bhikkhu Training Centre and has been partly purchased by them.

Every square foot of the plot of land, covering about 800 square feet on which the Chapter House will be situated, was consecrated by the monks who stood on each section of the piece of land and chanted special gathas necessary for the consecration. In this manner every separate section was covered and consecrated.

This unusual and rare ceremony was such that a higher-ordained monk of any Nikaya could not be present within the limits of the Town Council of Maharagama, unless he had given his prior consent to the ceremony,

At the Chapter House the main ceremony would be the gathering of monks every fifteen days to chant the rules of the Vinaya. Matters of discipline and religious ceremonies would also be discussed at the Chapter House.

IN THE STEPS OF THE BUDDHA

The title of a half-an-hour documentary film now being produced by the Ceylon Government Information Department for release in January is "In the Steps of the Buddha".

The documentary depicts scenes from the various places which the Buddha visited in Ceylon. It is in colour.

Scenes retracing the footsteps of the Buddha when he visited Mahiyangana, Kelaniya and Sri Pada and incidents that occurred there are the highlights of the film. There are also scenes of Digavapi, Ruwanveliseya and the Sri Maha Bodhi — sacred places of Buddhist worship.

The processing of the film has been undertaken by the J. Arthur Rank organisation.

PERMITS FOR PLACES OF WORSHIP

A Bill to prevent "indiscriminate" construction or conversion of any building for use as a place of public religious worship, without a licence from the Director of Cultural Affairs, was tabled in the Ceylon House of Representatives by Mr. Maitripala Senanayake, Minister of Cultural Affairs.

The Bill gives the Minister the power to order the removal, upon payment of compensation, of places of public worship, "if such removal is considered to be in the public interest", and prohibits the erection of shrines and other objects of worship in public places.

A footnote to the Bill setting out its objects and reasons states: "It has been observed that indiscriminate construction of places of religious worship and erection of shrines and religious statues has tended to create disharmony in certain areas."

ALMS HALL OF MONKS DISCOVERED

Four feet below what had been for almost a quarter century a refuse dump for a number of slum dwellers, the Archaeological Department of Ceylon has found two ancient building in Anuradhapura.

Officers of the Department believe that the two buildings are associated with what had been the Ambattika Salawa or hall. Three more are expected to be exposed in the excavations.

The buildings exposed are in a very good state of preservation, although they could have been constructed between the second century BC and the second or third century AC.

Sri Sumana Revata Nayaka Thera of the Atamasthana, Anuradhapura, is of the opinion that the buildings would have been the hall for the distribution of *dana* to the Maha Vihara monks.

FREE DHAMMA BOOKS FOR SCHOOLS

Ceylon's Director of Cultural Affairs, Mr. M. J. Perera, has told all managers and principals of Buddhist Dhamma schools that the Government spends a large amount on supplying free books and that they should curtail expenditure to the minimum.

He has told them that for the current financial year the books needed for the primary section can be obtained free from the Sasana Arakshaka Mandalaya of the district.

Books for the Junior School Certificate examination can be obtained from the Colombo YMBA. Recently formed Dhamma schools will be supplied the necessary basic books from the Department of Cultural Affairs on recongition of the school.

"UNTOUCHABLES" AS MONKS

The principal of Sri Sumana Pirivena of Panadura, Ceylon, Ven. Henpitagedara Gnanasiha Thera, will be leaving for India shortly to bring ten youths who belong to the "untouchables" and train them at the Buddhist Academy in Wellawatta, Colombo, to be Buddhist monks.

The Thera said that after training they would go back to India and preach the Dhamma to their community in India.

Meanwhile, at the Buddhist Centre at Pelmadulla in central Ceylon, Indian Tamils will be trained as Buddhist monks and later sent to the plantations in the hill country in the Island to preach Buddhism to the Tamils who comprise the majority of plantation workers.

Ven. Gnanasiha said he had received a large number of applications from educated Tamil youths in estates who were ready to become monks.

He said that by spreading Buddhism in estates, the gap between the estate Tamils and the Sinhalese would become narrower. That was the only way of solving the Indian Tamil problem.

SOUTH EAST ASIAN PREACHING TOUR

Ven. Yen Pei, who left Taiwan in December last year, on his third visit to South East Asia to propagate Mahayana Buddhism, has returned to Taipei, Taiwan.

His itinerary included Vietnam, Laos, Thailand, Malaya, Singapore and Hong Kong, where he gave lectures and expounded the Sutras. In Thailand he gave lectures in the Buddhist University. He travelled into every corner of the Malay Peninsula.

POYA DAYS AS HOLIDAYS

The Buddhist Advisory Committee of the Department of Cultural Affairs, Ceylon, intends to suggest to the Government that Poya days be made non-working days instead of Sundays as at present.

A sub-committee appointed by the Buddhist Advisory Committee to go into this question, has formulated a scheme by which there will be 65 non-working days in the year.

Of these 65 non-working days, 50 will be Buddhist religous holidays including Poya days, and of the balance six will be national holidays, among which will be Sinhalese New-Year Day, May Day, and Independence Day. There will be three days each for Christian, Muslim and Hindu religious holidays.

BOOKS ON BUDDHISM

EARLY HISTORY OF BUDDHISM IN CEYLON	Dr. E. W. Adikaram	8.00
INDIAN CULTURE IN THE DAYS OF THE BUDDHA	Dr. A. P. de Zoysa	6.00
HISTORY OF BUDDHISM IN CEYLON	Dr. W. Rahula Thera	15.00
THE ESSENCE OF BUDDHA DHAMMA	H. de S. Kularatne	2.50
LIGHT OF ASIA Introductory Essay by	H. E. Dr. G. P. Malalasekera	2.00
THE DHAMMAPADA—with Pali Text and English Translation	Dr. E. W. Adikaram	2.50
THF HEART OF BUDDHIST MEDITATION	Ven. Nyanaponika Thera	2.00
GEMS OF BUDDHIST THOUGHT	M. Theodore Perera	1.50

In the Press : THEORY OF BUDDHISM by Ven. Dr. P. Vajiranana Thero

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According to the scheme formulated by the committee, Saturdays and Sundays will be normal working days. Instead of Sunday the Poya day will be the holiday and instead of the Saturday half-day, the afternoon preceding the Poya day will be a non-working period.

The Buddhist Advisory Committee will meet the Minister of Cultural Affairs, Mr. Maitripala Senanayake, to discuss the proposal. The committee points out that there are some countries which do not observe Sunday as a holiday.

RESEARCH INSTITUTE ON BUDDHISM

Mr. Algurai Shastri, Minister of Uttar Pradesh, India, has suggested to the authorities of the Maha Bodhi Society at Sarnath, to devise ways and means for starting a research institute on Buddhism.

He was presiding over the 38th anniversary meeting of the Mulagandha Kuti Vihara. He asked the people to take inspiration from the preachings of Lord Buddha, based on non-violence, love and truth which alone, he said, could solve the present-day complicated national and international problems.

Messages of good wishes received from Prime Minister Nehru, the Dalai Lama, Prime Minister of Ceylon and the Governor of Uttar Pradesh were read at the meeting.

Mr. Nehru in his message said: "I am convinced that the way of peace laid down by the Buddha is even more necessary in the tormented world of today than at any other time".

DOES NOT BELIEVE IN GOD

"I do not believe in God. One thing is certain, I did not see God in space. Perhaps he could not catch up with the pace of the spaceship".

This is what Major Yuri Gagarin, the Soviet cosmonaut who paid a visit to Ceylon, said at a Press conference in Colombo.

Major Gagarin said: "I do not believe in God. I will never believe in God. I will not prevent you from believing in God. If you want, please do believe in him, but I do not. You may believe in God. I respect your beliefs and you in turn should respect mine".

Convocation at Buddhist University

CONVOCATION Day at the ancient seat of Buddhist learning, in Ceylon, Vidyodaya, which was raised to university status four years ago, was marked by the opening of a new Hall by the Prime Minister, Mrs. Sirima Bandaranaike.

After declaring the new Hall, opened, she said she was sure that Vidyodaya University would turn out scholars of repute who would fashion the destiny of Lanka.

Honorary degrees were conferred on the Burmese envoy in Ceylon, Dr. Htin Aung, who is a former vice-Chancellor of Rangoon University, and Dr. C. W. W. Kannangara, a former Minister of Education in Ceylon. Over 3,000 Buddhist monks attended the ceremony.

Dr. Htin Aung delivered the Convocation Address. He said in the course of his address :

Critics who had expressed doubts about the success of the University were wrong in thinking that the idea of a university is something alien, new and strange to Buddhistic learning and scholarship.

In Burma, for the past 2,000 years, except for short periods of stress and strain and the period of British rule, education has been in the hands of the Buddhist clergy, who are the first teachers of children.

The monks are worshipped, loved and trusted. It is no wonder the Burmese Government had recently decided to return elementary education to the charge of monks.

The connection between higher learning and Buddhism is remembered in the Burmese word for university, "Tekkatho", the Burmese pronounciation of "Taxila", the name of the centre of Buddhistic learning in India.

In the years that followed the second world war, nation after nation threw off the burden of an alien rule, and regained their national sovereign independence and woke up in a golden dawn from the fearful nightmare of colonialism.

But in many of these newly independent countries the golden dawn has not yet brought forth a golden day, for the process of social change and economic readjustment has brought in its wake much toil and trouble.

During these same years modern science surpassed itself and discovered the secrets of the atom, but instead of atomic energy being harnessed and made to serve humanity as a docile slave, it has become an angry giant threatening to destroy all humanity by its nuclear force and nuclear poison.

Buddhists and also to those who do not profess Buddhism, but who nevertheless respect and admire the personality and the teachings of the Buddha, the darkness of the years which had followed the second world war has been relieved by the light of revival of Buddhism.

The Vidyodaya University is in the direct line of succession and descent from the Buddhist monastic universities of yore, and we have received from them their spirit of liberty, learning and love as a priceless heirloom, whose value is far greater than that of the fabled ruby worth a kingdom and that of the fairy Philosopher's Stone which enabled its possessor to fly in the air and also to travel under the ground.

The glory and splendour of the ancient monasteries at Anuradhapura, Taxila and Nalanda shall be our guiding star.

The great monastic Universities of Paris, Oxford and Cambridge appeared in Europe long after the Buddhist universities had perished in the flame and sword of Muslim conquest in India, and the circumstances of their birth and later development were entirely different, yet perhaps at least some of their great founders were not unacquainted with the dimly-remembered tradition of the Buddhist universities of an earlier age.

On this campus of many beautiful buildings, hallowed by the presence of saintly and learned monks, we shall lead a rich and useful communal life, in unity, harmony and discipline, sharing a common moral ideal of keeping the light of Buddhism ever bright.

Though even for a moment, an intelligent man associates with a wise man, he perceives the truth quickly as the tongue, the flavour of soup.

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BUDDHIST INSTITUTION IN MALAYA

(From a Correspondent in Malaya)

The 19th of November, 1961 will go down in history as a milestone in the annuls of Buddhism in Malaya in that it was on that day that the Buddhist Institution at Temple Road, Kuala Lumbnr, was fromally declared open by Dato Ong Youk Lin, Minister of Health and Social Welfare, Federation of Malaya, amidst a representative gathering of over 600 people, including members of the Diplomatic Crops, senior Government officials and public dignitaries.

The Minister in his speech said that Malaya believed in the broad principles contained in the Universal Declaration of Human Rights and that it was on this basis that the Federation progressed and found unity in her multiracial and religious population. He said that although Islam was the official religion every religion had been given official recognition in Malaya.

Every religion, he added, was given the opportunity to grow and take its rightful place in Malaya and the Government even gave financial assistance for this. However, he urged Malayans to be wary of the creed of Communism which by subverting the minds of young people with promises of extreme material benefits, tried to disrupt Malaya.

This, he said, was the only danger in Malaya and he hoped that religiuos institutions like the Buddhist Institution would contribute in the fight against Communism. While maintaining equality at home, Malaya would fight discrimination in countries abroad.

Dato Ong also cited the stand Malaya took at the Commonwealth Prime Ministers' Conference in London recently over the South Africa issue and her stand in the United Nations over Tibet. Malaya, he said, would pursue this policy at international level, voicing protest against any country which practised discrimination on religious grounds.

TRADITIONAL LAMP

Following Buddhist custom, the Minister then lighted the traditional oil lamp signifying Wisdom. A group of students of the Buddhist Institution then gathered round the oil lamp and recited the "Jayamangala Gathas".

At the reception which followed the opening ceremony, several dignitaries spoke in glowing terms on the significance of the occasion and the ever-increasing role the Buddhist Institution would play in shaping the destiny of the younger generation of Buddhists in this country. Among those who spoke werr Messrs. Law Joo Jin, W. E. Perera, M. Jayatihssa (President of the Sasana Abhiwurdhi Wardhana Society), K. A. Albert and the Ven. H. Gunaratana Thera, Principal of the Buddhist Institution.

Another speaker was the High Commissioner for Ceylon in Malaya, Mr. K. Kanagasundram He said that it was the first day he had ever attended a function since taking up office as High Commissioner for Ceylon in Malaya and what was signifinant was the fact that it happened to be the opening of a Buddhist religious institution which should be a good augury to his diplomatic career in this country.

On the day previous to the opening ceremony there was a Buddha Puja held in the morning, followed in the evening by the blessing of the Buddhist Institution building by about 20 Buddhist monks from the various Buddhist temples in and around Kuala Lumpur. A dana was also offered the following morning for all the monks who took part in the blessing ceremony of the new building.

Perhaps it will not be out of place here to trace the history and circumstances that led to the establishment of the Buddhist Institution. It was 67 years ago that the Buddhist Temple in Temple Road, Kuala Lumpur, was built by the Sasana Abhiwurdhi Wardhana Society. Ever since that time the Society had cherished the idea of forming a class for imparting the Dhamma and elementary knowledge of the Sinhalese language to children of devotees. Several attempts were made but due to lack of support at the time the establishment of such classes did not materialise.

GROWING NEEDS

It was only after World War II that renewed interest was taken by the Buddhist community to meet the growing needs of their younger generation who were eager to learn the Sinhalese lauguage and Dhamma. A Sunday School was formed with a resident monk of the Buddhist temple assited by several volunteer teachers and classes were held in the preaching hall erected by the late Mr. P. H. Hendry and in a wooden shed (since demolished) which then occupied the present site of the new Buddhist Institution.

Even Sinhalese children of the Christian faith also attended the classes primarily to study the Sinhalese language, as it was at about this period that Ceylon attained independence and study of Sinhalese was growing popular. Later under the principalship of the Ven. H. Gunaratana Thera the classes progressed to such an extent that soon children of other nationalities also joined the classes to learn the Dhamma

Consequently religious instruction had to be imparted both in the Sinhalese and English languages. These initial classes could actually be regarded as the nucleus of an organised school which culminated in the formation of the Buddhist Institution as we know today.

The idea of a Buddhist Institution was first mooted by the Ven. Dhammananda Nayaka Thera of the Buddhist Temple, Temple Road, Kuala Lumpur. He realised the long-felt need of a proper building to house the students so that classes could be conducted in a proper manner and in a congenial atmosphere.

He presented a strong case to Government on the plight of the students and appealed that Government should assist

(*Continued on page* 24)

UNIVERSITY PROFESSOR TAKEN TO TASK

A PROFESSOR of the University of Ceylon has been taken to task for stating at a meeting in Kandy that the story of the visit of the Buddha to Ceylon was not history but legend. The professor it question is Dr. S. Paranavitana.

"What evidence have the historians and the archaeologists to prove that Lord Buddha did not visit Ceylon?", asks Dr. C. E. Godakumbura, the present Commissioner of Archaeology. Dr. Paranavitana was the previous Commissioner of Archaeology.

"There is at least the evidence of the chronicles such as the *Deepavamsa* and the *Mahavamsa* to support the tradition of the visits of Lord Buddha to our Island", said Dr. Godakumbura.

He added that the evidence of chronicles such as the *Dhatuwamsa* showed that Buddhism existed in Ceylon before the coming of Mahinda, the son of Asoka, to the Anuradhapura kingdom and converting the king of the Island to Buddhism.

According to the chronicles, the Mahiyangana stupa in Ceylon, which was recently restored, was built in the time of Lord Buddha. Lord Buddha is also said to have hallowed other places like Kelaniya, Kataragama and Sri Pada during his visits to Ceylon.

CHILDISH

The Vice-Chancellor of the Vidyalankara Buddhist University of Ceylon, Pandit Kiriwattuduwe Sri Pragnasara Nayaka Thera, said that Dr. Paranavitana's statement could be classified either as childish or humourous talk. Buddhists should not, therefore, be peturbed.

The Vice-Chancellor gave several instances to prove that the Buddha visited Ceylon. Anyone who had read the *Tripitaka*, *Mahawamsa* and the *Deepawamsa* would not take Dr. Paranavitana's statement seriously, he said.

He added that Buddhists all over the world and even non-Buddhists believe that Lord Buddha visited Ceylon at least three times. He said he felt sorry that an eminent scholar like Dr. Paranavitana should have made such a statement.

"Senarath Paranavitana, world renowned retired Archaeological Commissioner, appears to have been bought over by the Catholic Church and hence his theory that Lord Buddha did not visit Ceylon", said Ven. Nagoda Punnyananda Adikaram Sangha Nayaka Thera, Principal of Ananda Pirivena, Kitulampitiya, Galle.

He said that this utterance was so grave that if he happened to be Vice-Chancellor of either Vidyodaya University or Vidyalankara University and if Dr. Paranavitana happened to be a lecturer in one of them, he would have dismissed him from service immediately on this ground.

It was a grave injustice, he said, to put forward new theories to disprove what was recorded in books and what has been accepted wholeheartedly by the Buddhist world to be true.

Pundit Henegama Sugathananda Thera, principal of Narawila Abayaraja Pirivena, said that if Dr. Paranavitana had nothing new to report, he should not have made such a pronouncement and try to disprove historical facts. He should not be pardoned for his irresponsible utterance.

Writing in the *Ceylon Daily News*, Autolycus in an article entitled "Dr. Paranavitana and his myth" says :

"It is a matter for regret that when the quarrel between science and religion is being reconciled in the West it should be revived in these parts. For one thing science in the East has never qurreled with religion, nor has it tried to dominate our life despite its magnificent achievements in certain spheres, or climb above the secondary position it has here always occupied.

"This being so, more's the pity that a distinguished man like Dr. Paranavitana should at this stage of knowledge cast doubts on the traditional belief about the authenticity of the Buddha's visits to Ceylon and in the process try to imply that the methods of science are superior to the lore of tradition. This no dou bt was the accepted line of thought in the West, shall I say, in Victorian times.

"Much water has flowed down the Thames and the Seine since then and there are now enlightened Europeans at some of whose feet Dr. Paranavitana learned his archaeology, who regard tradition differently. I do not want to burden him with a list of names but shall choose just one man from among this lot whom I regard as the most intelligent ethnologist of our time, an opinion I am sure, even Dr. Paranavitana holds.

VILLAGE SCHOOLMASTER

"It was he, incidentally, who was responsible for discovering an obscure village schoolmaster in Ceylon and transforming him into an eminent epigraphist of world class. That schoolmaster, as everybody knows today, is our distinguished Professor Dr. Paranavitana and his guide and guru was the late A. M. Hocart.

"It is to Hocart that I wish to refer Dr. Paranavitana to refresh his mind on some of the methods of investigations into antiquity that he recommended and which Dr. Paranavitana doesn't seem to have profited from. If he had, I shouldn't have to remind him that his guru once said:

> "The fundamental vice of the critical school is that it assumes traditions to be wrong until they can prove themselves to be right. To Mommsen (read Paranavitana) they are mere 'romances dressed up as history', so he dismisses them without even giving them a chance of establishing their innocence. This is not the attitude of the wise judge".

"It may be of course as Hocart admits, that myths may not always be true accounts of history but they are certainly reliable history of the customs of a country and to ignore them, as Dr. Paranavitana chooses to do, is to narrow one's understanding of the people of that country.

"What is surprising however, is that an alien alike Hocart is more solicitous about such myths and legends than a native like Paranavitana. For Hocart says:

> It is when a people's habits of thought are remotest from ours that we should treat them most tenderly, yet it is precisely then that the Modern Critique becomes most high handed: whole aspects of thought are liable to be ignored or denied simply because they do not square with European rationalism".

"Does this not show that though some of our thinkers may be physically close to Ceylon intellectually they are far removed from it ?

(*Continued from page* 24)

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Tsongkhapa Anniversary Celebrations

(From a Corespondent in West Bengal)

The death anniversary of Jetsun Tsongkhapa (1357-1419), reformer of Tibetan Buddhism and founder of the Gelukpa Order, was celebrated by the Triyana Vardhana Vihara, Kalimpong, West Bengal on a grand scale on the 2nd and 3rd of December, 1961, in the presence of Ven. Tijang Rimpochhe, teacher of His Holiness the Dalai Lama.

Proceedings began on the afternoon of Saturday, the 2nd, with a colourful procession more than half a mile long. First came a contingent of Tibetan monks, in ceremonial dresses of gorgeous silk brocade, some carrying Banners of Victory, others playing drums, trumpets and conch-shells. These were followed by monks wearing the usual dark maroon costume, members of the public and uniformed students of the local Tibetan schools.

Lastly, borne in a golden palanquin under a huge umbrella of yellow silk, came a famous gold image of Tsongkhapa lent for the occasion by Ven. Tomo Geshe Rimpochhe.

Leaving the Tharpa Chholing Gompa in perfect weather at 2. p.m., beneath clear blue skies and amidst brilliant winter sunshine, the procession wound slowly down the Tirpai Hill through the crowded streets of Kalimpong to the Town Hall, where the image was installed on a special altar flanked by beautiful Tibetan paintings.

PUBLIC MEETING

The public meeting was presided over by Shri D. C. Mookherjee, Sub-Divisional Officer, Kalimpong, and began at 5 p.m. with the offering of hundreds of ceremonial white scarves to the image of Tsongkhapa, to Ven. Tijang Rimpochhe, and to the president.

Puja was then chanted by the assembled monks, numbering about a hundred, after which students of the Mussoorie Tibetan School sang a devotional song.

The first speaker was the Ven. Tijang Rimpochhe, who congratulated Bhikkshu Sangharakshita on organizing the celebration and delivered a learned discourse on the life and work of Tsongkhapa. Ven. Khamtul Rimpochhe, a prominent Kagyupa Lama, Shri Parashmani Pradhan, a leading Nepali author and publisher Ven. Tomo Geshe Rimpochhe, Ven, Dardoh Rimpochhe, Ven. Bhikshu Sangharakshita, and Sramanera Prajnaloka, also addressed the large and enthusiastic gathering.

In the course of his presidential address Shri D. C. Mookherjee expressed his happiness at being associated with the celebrations and pointed out that, though India was a secular state, it was not anti-religious. There was perfect freedom, he said, to follow any religion. Religious songs were also rendered by the studnets of Tharpa Chholing Monastery School and of the Tibet-Bharati Cultural Institute School. Shri Narayanmani Pradhan moved the vote of thanks.

Also present on the platform were the Ven. Dudjom Rimpochhe and the Ven. Mindoling Doong Rimpochhe, two of the most highly venerated Nyingmapa Lamas, the Ven. Phabongkhapa Rimpochhe, the *tulku* of the celebrated Sera Lama of that name, and the Ven. Abbot, Tharpa Chholing Monastery. The meeting was attended by about two thousand persons, many of whom, owing to lack of space, had to listen to the proceedings over the loudspeaker system outside.

Having remained all night in the Town Hall, where monks kept vigil, the image of Tsongkhapa was again taken in procession back to the Tharpa Chholing Monastery on Sunday morning. After it had been installed in the Main Hall of the Temple, puja was offered . Prayers were then said for the long life of His Holiness the Dalai Lama and light refreshments provided for all present by Ven. Tomo Geshe Rimpochhe.

So far as it is known, this was the first time that Tsongkhapa's death anniversary was publicly celebrated in India.

U Thant was Nurtured . . . .

(Continued from page 12)

"The teachings of Buddhism are focussed primarily on the need to maintain a mental and emotional equilibrium", he explained. "Buddhism calls for meditation and concentration. It purges passion and evil thoughts. It is essentially a religion of peace and love. It teaches that one will be more highly esteemed and respected if one keeps calm and has emotional equilibrium".

He is known as a calm, self-controlled diplomat in line with Buddhist upbringing. But he also has quiet firmness. He smiles often. It is apleasant, quiet smile.

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BUDDHISM GETS A HOLD IN AUSTRALIA

By Chas. F. Knight

(Chairman, Buddhist Federation of Australia)

PRIOR to the formation of organized groups or societies in Australia, there were scattered threughout the continent isolated studonts of Buddhism, with little contact with the Buddhist world except by correspondence. One such lone student was Leonard Bullen, who first became interested in Buddhism by reading fragments of the Teaching in books and journals.

For a short period around the year 1938 he gave a series of lectures in Melbourne on various aspects of Buddhism, and followed them with some discussion meetings in a small society called The Buddhist Study Group.

However, the interest was not sufficient to hold this group together, and after a few months the meetings ceased, and little interest was shown till late in 1952 when the American Buddhist nun, Dhammadinna, came to Australia. On her arrival in Melbourne she gave lectures at the local Theosophical Society, and another attempt was made to form a Buddhist Society there but again it was unsuccessful.

HISTORIC EVENT

The Bhikkhuni Dhammadinna then came on to Sydney where she found a small but appreaciative audience, and on 25th October, 1952, the Buddhist Society of New South Wales came into being. This was an historic event for Buddhism in Australia, and laid the basis of all future Buddhist organizations in this country.

For eleven months Bhikkhuni Dhammadinna carried out a crusade of Dhammaduta work up and down the Eastern States, and groups were formed in the capital cities. In May, 1953, the New South Wales Society held its first general meeting and elected its first committee and officers, thus establishing Buddhism on an organized basis for the first time in Australia.

In the meantime Mr. Bullen had been keeping in touch with the New South Wales Society, and in April, 1953, four people formed themselves into the Buddhist Society of Victoria, and it is from that meeting that the effective history of Buddhism in Victoria dates.

At the second meeting of the Committee of the New South Wales Society it was decided to publish a quarterly called the *Buddhist News* Later, in 1955, the name was changed to *Metta* and it became a bi-monthly journal. With the exception of one issue which failed to appear for lack of finance it has appeared regularly ever since.

On the formation of the Buddhist Federation of Australia it became the national journal, and the control passed from the N.S.W. Society to the Federal Executive with its then current editor, Mrs. N. Jackson still in the editorial chair.

Late in 1953 Bhikkhuni Dhammadinna left Australia to continue her Dhammaduta work in America. Now that Buddhism was definitely established here much help was received from the older Buddhist communities and countries in establishing libraries and providing for the setting up of shrines in the two societies which survived, the smaller groups having collapsed once more.

Several visitations from senior monks followed during the succeeding years up to 1958, by which time the existing societies were on a reasonably sound basis of development, with a slowly increasing membership. While our visitors received a sympathetic welcome, and their meetings were well attended, little permanent good resulted as the time spent by them in the various centres was too short to make any lasting impression or to give any great training to the lay members on whom rested the task of organization and introduction of the Dhamma to an indifferent people in the main.

SMALL CLASSES

In 1957 Bhikkhuni Dhammadinna again returned to Sydney where she stayed till late in 1958. During her stay she held small classes and received those who sought further knowledge of the Dhamma, but was prevented by a Government edict from holding public meetings. To those fortunate enough to have been able to avail themselves of her teaching she was an inspiration and a profound source of Buddhic knowledge.

An interchange of visits of officials of the two societies during 1958 led up to the proposal of forming a Federation of the existing societies as a nucleus towards which other groups could be drawn, and from which help could be extended for the formation or strengthening of new groups. In March, 1959, a pro-tem committee was set up to achieve this purpose, and the Buddhist Federation of Australia came into being on Vesak, 1959.

At the inaugural meeting of the Federal Committee a plan of the proposed activities was drawn up. This embraced the preparation and publication of introductory pamphlets and a course of information on Buddhism, as well as an interchange of information on working and methods of forming new contacts. *Metta* became the Federal journal and its circulation doubled.

WORK REVIEWED

At the recently held first biennial meeting since the inception of the Federation the work of the two years was reviewed. The Victorian Society had published an introductory booklet, *Questions and Answers*, Leonard Bullen had published his *Course of Information*, the N.S.W. Society had published an introductory pamphlet, *The Ageless Dhamma*, and with the approval and help of Mr. Amarasiri Weeraratne of Ceylon, his translation of Santideva's *Bodhicaryavatara* had been published as a Vesak gift to all members in 1960.

Other than these concrete achievements, contact between the two societies and kindred organizations overseas had been a valuable means of increasing our knowledge of the Buddha's Teachings, and the best means of approaching the task of widening our sphere of influence.

With the comparatively small numerical strength of the societies there is no room for sectarian rifts. Our membership contains some who subscribe to several schools of Buddhist thought, but all are agreed that at our stage of development the need of the moment is a knowledge of basic Buddhism which is common to all schools.

It may be, and we hope it will be, that as we learn a spirit of tolerance

will have grown to the point where all Australian Buddhists can meet in harmony on all occasions in any of the societies free from sectarian bias.

In conclusion, if there is a lesson to be drawn from our experiences in regard to the spreading of the Dhamma, and the opening of the eyes and ears of the spiritually blind and deaf with whom we live and have contact, it is that short lecture tours are of little use at this stage.

As the societies are expected to finance them, they are an undue strain out of all proportion to benefits gained, and on past experience have no lasting results. The two lengthy stays of Bhikkhuni Dhammadinna were responsible for the founding of the existing societies, and for the greater part of the knowledge of those who are trying to hold aloft the Light of the Dhamma.

University Professor taken to Task

(*Continued from page* 21)

"On the other hand Hocart shows how when you drop this high handed attitude inquiry becomes extremely rewarding. Hocart relates :

"There is" Hocart selales "near Kandy, in Ceylon a square temple of stone with a pyramidal roof and surrounded by a wall pierced with trefoil windows.

"An enthusiastic amateur, widely read in European archaeology writes that a priest has begun to roof over the space between the shrine and the outer wall. Vandalism! The plan is examined and turns out to be that of numerous Kandyan temples of wattle and daub: a square sanctuary surrounded by an outer wall supporting a roof as to form a covered deambulatory.

"The top of the wall is examined and traces of the insertion of a roof are found. The priest was right. He was only a theorist like the amateur, for he had never seen that temple in its original shape, and no one had, since it was built some centuries ago; but whereas the amateur approached the architecture from the outside, and thus failed to grasp the essentials in the midst of unessential peculiarities, the priest approached it from inside tradition; he had his ideas moulded by little modern vinage shrines and even more by habits of worship which demanded certain features. He did not reason things out, but just had a feeling for the right thing, and an ounce of such feeling is worth tons of critique".

"The humility of Hocart can be seen still further. Regarding the mythical ancestor of the Sinhala solar line he says:

"Manasammata is well known in Buddhist literature. Yet, so far, neither inquiries among the learned nor a search among indexes have produced any confirmation. Even so, I still put my faith in the villager".

"Such confidence can only spring from wisdom, the wisdom as expounded by the Chinese which enables one to know that even a liar speaks the truth. Such a paradoxical approach to truth is alien to the rational mind and so its understanding of things must necessarily remain impoverished.

"Dr. Paranavitana is certainly entitled to his own view of history but to close the other apertures to knowledge to his students would be to perpetuate ignorance and that would be a national calamity.

"Incidentally these extracts have been taken from an essay called the *Modern Critique* which appears in the book . *The Life Giving Myth*. That title was not chosen without thought: Hocart valued and understood the life giving properties of myths; his distinguished pupils alas, has learned only to replace it with death.

"Those who are familiar with the cautionary words of the Buddha about inquiring into the past and the future would not want to prove Dr. Paranavitana wrong. They would much rather listen to his guru, Hocart when he declares that ....."a little knowledge leads away from tradition but much knowledge brings us back to it."

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These publications are sent mostly free to a growing number of readers in 58 countries.

Those who wish to further the objects of the Society may join as Associate Members or contributors. Associate Membership Rs. 25 - a year. Associate Members or Contributors receive free issues of publications.

TIBETAN LAMAS ON PILGRIMAGE

The Gyeswa Karmapa of Sakya, who has been residing in the Rumtek monastery in Sikkim after the troubles in Tibet, and who is regarded as second only to the Dalai Lama has left Gangtok, accompanied by five other incarnate lamas and about 50 retainers.

The party will first visit Kathmandu in Nepal and stay there for about a month before leaving for sacred Buddhist places in India. The duration of the pilgrimage is expected to be about three months.

Buddhist institution . . . .

(*Continued from page* 20)

in the establishment of a Buddhist Institution. Ven. Dhammananda Thera's efforts were rewarded when Government agreed to finance the construction of the Buddhist Institution.

The building has five class rooms with accommodation for 250 students and in addition an office-room. All the classes have collapsible partitions and the layout is such that the building could also be used for religious gatherings and social functions as well.

To commemorate the official opening of the Buddhist Institution a special souvenir publication was issued by the Sasana Abhiwurdhi Wardhana Society.

HIS SUCCESS WAS DUE TO ZEN

ZEN SHOWED ME THE WAY: by Sessue Hayakawa, George Allen and Unwin, London 21sh.

THIS fascinating book has not so much to do with Zen as with the life-story of the famous Japanese film actor Sessue Hayakawa. Hayakawa rose to the fabulous heights reached by the best of Hollywood's film idols, but what is repeatedly emphasised by him is that it was Zen which enabled him to reach such eminence.

He points out that it is difficult to explain Zen. Zen "has aided me immeasurably in my acting, but since is is something 'round and rolling, slippery any slick', as the Chinese say, is is hard to interpret the impact of Zen upon ones actiong. I can say, however, that the rough Zen I have been able to subordinate exterior influences which detract from the sincerity and naturalness of performance".

Hayakawa is not unknown to film fans and others in Ceylon not only through the medium of the film, "The Bridge on the River Kwai' which was one of the best prodtions in which he excelled, but also personally to many who saw him at the location of the film in the jungles of central Ceylon.

I met him myself on location and had a long chat with him, which impressed me so much that I wondered how and why a man of his temperament and philosophy could indulge in film-acting. But now I find that whatever he did and wherever he was, either in a gambling den or at a voluptuous Hollywood party, he kept his equilibrium and presence of mind through the principles of Zen to which he strictly adhered.

> When I wasn't in front of the camera or discussing a coming scene with Mr. Barker (director of the film), I found relief in sitting and meditating. I went off by myself to some reasonably quiet corner, concentrated and shut out all distraction. The practice, if only for a few minutes, was a great restorative. I can today read a book in Times Square at the height of the New York rush hour as if I were the only one in the world and alone in the middle of the desert.

The life-story of Hayakawa is packed with interesting anecdotes and thrills from beginning to end. His was not only a life in which he while his companions slept was toiling upward in the night, but one in which opportunities for his success were presented to him on a platter.

His father was a high government official in Japan, the governor of a province. He was a sturdy disciplinarian and earmarked his son to be educated in the Naval College. One of young Hayakawa's greatest ambitions was to emulate Admiral Togo who had become his hero.

But fate would have otherwise, and his youthful ambition was thwarted by an accident involving his ears, resulting from a foolish bet he had taken to dive down to the bottom of the sea in a fishing harbour. He won his bet but lost his place in the Naval College and the realisation of his ambition.

Crest-fallen he had to go back home and face an irate father. To vindicate the dishonour he thought he had borught upon his family, he committed hara-kiri. Hayakawa's description of the suicide attempt is revolting. However, as fate would have it again, he did not die. He found himself in a hospital where he recovered, despite the ghastly self-inflicted slashes in his abdomen.

It was after he recovered from his wounds that the call of Zen came to him. He had always been of a religious bent of mind. He sought out a Zen priest who sent him to an abandoned Zen temple in the lonely mountains. Here he meditated and received spiritual comfort. Eichi, the Zen priest told him.

> You must master yourself. The passions must be subdued. Moral discipline is a prerequisite to the practice of Zen ..... In Zen, though morality is important, self-discipline is the stronger essential. Until you have mastered yourself, made your mind your friend, you cannot begin to follow the way of Zen. And policing oneself is a difficult task, as you well know. You have scars which prove your inability.

A shipwreck near his temple, however, changed his life. His intense sense of goodneighbourliness and his desire to help his fellowmen, drove him to aid the victims of the shipwreck, who were mostly Americans. "Why did the ship strike the rock?" he asked. "Why did I see it? Why did I instantly rush to help total strangers? What Karma was governing me now?"

After coming in contact with the Americans, a desire arose in him to go to the United States. He persuaded his father to send him there for study and he was sent to the university in Chicago.

After graduating, he came in contact with the Japanese colony in San Francisco. Here destiny led him to join a company which put Japanese plays on the stage. His excellent acting drew the attention of producers of silent films and then the talkies. He rose to be one of the most popular and best film-actors of Hollywood, where he owned a stately mansion.

Apart from comments on Zen, Hayakawa makes interesting observations on other matters too. For instance, regarding Occidental and Oriental women, he says:

> I have travelled a great deal in the course of my career, and have observed all sorts of women. Beauty is associated with Japanese women, but they are at a disadvantage. All oriental women are .... Occidental women have a great weapon for attractiveness in colour and the opportunity to vary it in their hair and in lips and in what they wear. A Japanese woman does not possess this weapon. They used to wear colourful kiomonos, but they have today adopted more conservative and Western modes of dress which lessen their lustre. To make up for the loss of colour the Japanese woman has one quality. It is her inner beauty, a quality which is indescribable, but evident when experienced. It consists of a gentleness, a silence eloquent with understanding, a wordless obedience.

Regarding the dropping of the atomic bomb on Hiroshima on August 6, 1945, despite his appreciation of the Americans and American life, Hyakawa asks:

> Was it necessary? I asked the question the day I read of the Hiroshima boming in Paris. I still ask it. I think the bombing of Hiroshima was inhuman, just as I think that of Pearl Harbour was inhuman. There was a frantic soullessness behind both acts. I still cannot understand why the United States dropped the bomb into the city.

Regarding Zen, Hayakawa says:

> Sartori is the criterion of Zen — a spiritual experience so definite one is never mistaken in experiencing it. It is the sudden realisation of the truth of Zen. It cannot be explained by the intellect. It cannot be brought about by intellectualizinfg Logic has no place.
>
> Zen is a religion of compassion, but part of what it gives the self indentified with the human being is presence of mind which precludes fear.
>
> Zen is a religion of action. It does not move in ruts. It demands that one act — move with life. It preaches

"self-power" and thus gives lie to the belief that all things come to whom who waits.

I have been often asked why, if I believe in Zen, have I so indulged myself with all that is ephemeral in the human being, with all that is materialistic and peculiar to the hedonist. The answer is simple. Although I have found true salvation in Zen, I do not consider myself ascetic in the monastic sense. Zen does not demand the hair shirt and the begging bowl. After all, to move in Zen is to live with life, not apart from it, or in opposition to its flow.

And new, finally, Hayakawa has gone back to the fold. He has become a Zen priest. He had followed the way of Zen for more than half a century.

Dressed in a black kimono, I meditate at least an hour each day. Sometime just before retiring or just after awaking from sleep. Through meditation I make my mind a blank. But it is not blankness in the sense of nothingness. It is rather a fullness in that all the poisons which make the ordinary being a slave to time and the world of birth and death are banished.

One factor which contributed to Hayakawa being selected to become a priest of Zen was his work on behalf of Zen in the United States. He formed a Zen study group in New York in 1927.

A. de S.

WORK OF FAMOUS BUDDHIST MONK

THE PATH OF FREEDOM: (Vimuttimagga). Translated from the Chinese by the Rev. N. R. M. Ehara, Soma Thera and Kheminda Thera. Published by Dr. D. Roland D. Weerasuriya, Colombo, Ceylon, and printed at the Sama Press. Rs. 8.

THIS great and noble work for which the late Soma Thera has been largely responsible, will be an everlasting memorial to the venerable thera who has enriched the literature on Buddhism in English by the several works he has brought out.

In fact Soma Thera's life has been devoted to the production of such literature and in this task he was helped by his life-long and devoted friend Kheminda Thera. It is, therefore, very appropriate that a short but comprehensive appreciation and an estimate of the good work done by Soma Maha Thera should preface this valuable volume.

This "In Memoriam" gives a short sketch of the life of Soma Thera and mention is made of the various publications he put out — both prose and poetry — and the infinite pains he took and the diligent work he did to produce them, despite the insufferable handicap he had in the form of acute asthma.

"Bhikkhu Soma met a companion of his childhood days who became so attached to him that he would not leave him til his death — that distressing thing called asthma. It would have rendered many a strong man useless for work quite early. But asthma or no asthma, he worked on and on up to the end with increasing vigour", writes Kheminda Thera.

Soma Thera's struggle with asthma makes heart-rending reading. Ultimately this "companion of his childhood" was responsible for the untimely end of the venerable thera who toiled so hard to bring his endeavours to fruitfulness. He has indeed succeeded, even judging from the present posthumous work, but if he had been spared to run his usual span, there is no doubt that Buddhist literature would have been doubly benefited.

What is remarkable in *The Path to Freedom* is that it has been translated from the Chinese within the short period of four months. *Vimuttimagga* is believed to have been written by a Ceylonese monk, Ven. Upatissa Thera, in the first century AC. Somehow, the original which was in Pali was lost, but, fortunately, the work survived in a sixth century Chinese translation. It is from this that the present translation has been made.

The *Vimuttimagga* is a treatise similar to the *Visuddhimagga* written by the famous Buddhist scholar, Buddhaghosa Thera. It is said that when Buddhaghosa Thera wrote the *Visuddhimagga* he had before him the *Vimuttimagga*, and the importance of the latter as a Buddhist text expounding the Buddha Dhamma can be gauged from this.

The Chinese translation of the *Vimuttimagga* was discovered by Soma Thera and Kheminda Thera when they went to the Nichiren temple in Japan as guests of Rev. N. R. M. Ehara. "Soma days after we went into residence in the Lion Hall, our friend showed us round his new library", says Kheminda Thera. "Pointing to three thin volumes he said that was the Chinese translation of the *Vimuttimagga*, and that originally it was supposed to have been written in Ceylon by a Sinhalese Thera. With one voice both of us exclaimed that we were ready to begin translating it that very instant — of course, with his help. And our friend with his great big ringing laughter, readily agreed".

But it is also stated that on certain points the *Vimuttimagga* and the *Visuddhimagga* hold contrary points of view.

For instance, the *Visuddhimagga* says that by developing the *Buddhanussati* (the recollection of the Buddha) the factors of meditation, *Jhana*, arise in a single moment; that as the qualities of the Buddha are unfathomable or else owing to reflection on his numerous qualities *appana* (fixed meditation) is not attained, and only *upcara* (access-concentration) is reached. The *Vimuttimagga*, on the other hand, says that "from the recollection of the Buddha the four meditations, *jhanas*, arise".

The *Vimuttimagga* deals with subjects like distinguishing virtue, austerities, distinguishing concentration, approaching a good friend, distinguishing behaviour, distinguishing subjects of meditation, ten perceptions of putrescence, five forms of higher knowledge, distinguishing freedom and discerning truth.

Mention must also be made of the untiring efforts that Kheminda Thera took to bring the translation into publishable perfection after the death of Soma Thera.

Kheminda Thera also records, in his preface to the book, the help he had received from several in preparing the translation for publication, including Mr. W. Joseph Soysa who "has always been much interested in the *Vimuttimagga* and its publication", the venerable monks "who encouraged me by word and deed when that encouragement was much needed", and to Dr. D. Roland D. Weerasuriya "who has generously borne the entire cost of publishing this translation".

A. de S.

FRENCH EDITION OF PELICAN BUDDHISM

THE Director of the Conservatoire de Musique at Aix-en, Provence, France, M. Pierre Dupin, has made a translation of Mr. Christmas Humphreys' *Buddhism* in the Pilican series, and interested the Paris firm of Buchet-Chastel in producing the French edition.

Mr. Humphreys, while on holiday in France, was been able to arrange the final details of the new production which is expected to be available next year.

On a later visit to Holland to lecture to a conference at Zeist, Mr. Humphreys met Mr. Verhulst, the publisher of the Dutch edition of his *Zen Buddhism*, and interested him in the idea of a Dutch edition of the now famous Pelican *Buddhism*.

U NU TO TRANSLATE SCRIPTURES

U Nu, Prime Minister of Burma, says he will not seek office in the 1964 general election, according to a message from Rangoon.

He said he plans to spend his time in India working on translations of Buddhist scriptures into Indian dialects with a view to propagating Buddhism in India.

BUDDHISM IN A NUTSHELL

THE AGELESS DHAMMA : By John Stone. The Buddhist Federation of Australia, New South Wales.

WRITTEN in simple language, this booklet puts Buddhism into a nutshell. It is just what the average reader has been waiting for.

Properly distributed especially in Europe and America, this essay should do much for the spread of Buddhism.

It brings vividly to the mind the reflections of the Dhamma to deliver man from bondage to Freedom — from Samsara to the eternal bliss of Nirvana.

As for the question: How did man get here for tne first time? the author answers: In Buddhism, there is no first place!" Samsara always is. There is no creation when everything suddenly came into being. It is evolution that creates life, whether it be plant, animal or human.

The Buddhist scriptures give a figurative picture of both plant and animal life evolving from simple beginnings. But the unfolding of this world and our experience and knowledge of it, is but an episode in the scheme of things in the beginningless and endless time and space.

Of rebirth, which must not be confused with transmigration of the so-called souls, the Buddha did not support the conventional ideas concerning the soul.

The Buddha analysed man into five groups of constituents and discovered that not one item in them in any way was permanent. He found, that like our bodies, our thoughts, feelings, sensations etc., are all going through a state of change. Where then, he asked, is the soul?

Rightly exploding the erroneous belief that Nirvana is annihilation, the author quotes from the Buddha - word that apart from existance and non-existence, there is a third one. This is the uncompounded or Nirvana.

This is a valuable, instructive and educative booklet.

V. de S.

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BAUDDHA SAHITYA SABHA

THE Bauddha Sahitya Sabha of Ceylon is celebrating its 25th anniversary by the reprint of Dr. Tachibana's *Ethics of Buddhism* in response to a demand not only from Ceylon but also from the United Kingdom and the United States of America.

This book was first published by the Oxford University Press, for which Dr. Tachibana got the PhD. from the Oxford University.

Dr. Tachibana studied Buddhism at the Vidyodaya Pirivena in Colombo and went to Oxford on a scholarship granted by a Japanese institution. The second edition of the book was published by the Bauddha Sahitya Sabha seventeen years ago with the permission of the Oxford University Press, which released its copyright, and of Dr. Tachibana.

It is interesting to recall that the president of the Sabha was Ven. Nyanatiloka Nayaka Thera. The Sabha so far has published two editions of each of the following books of the learned Ven. Nyanatiloka: *Guide Through the Abhidhamma*, *Path to Deliverance*, and *Fundamentals of Buddhism*.

The Sabha has also published second editions of the books of Bhikkhu Silacara — *Five Precepts*, *Noble Eightfold Path*, *Four Noble Truths* and *Kamma* —for which there is a great demand throughout the Island in view of the large number of Buddhist associations that have been established throughout the Public Service and educational institutions.

The first Treasurer of the Sabha was Mr. N. Q. Dias, C.C.S., and Hony. Secretary Mr. J. R. Jayawardene. Among the members of the committee were the Ven. Narada Maha Thera. Dr. G. P. Malalasekera, Mr. N. E. Weerasooriya Q.C., and Mr. H. H. Basnayake Q.C.

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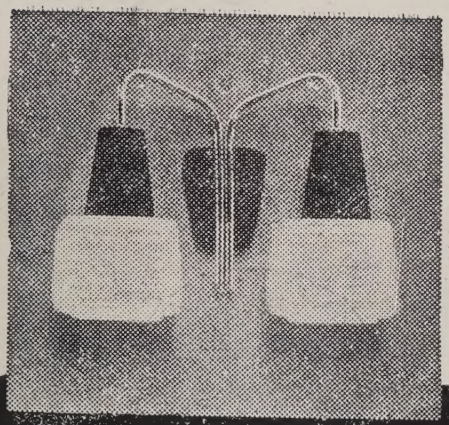

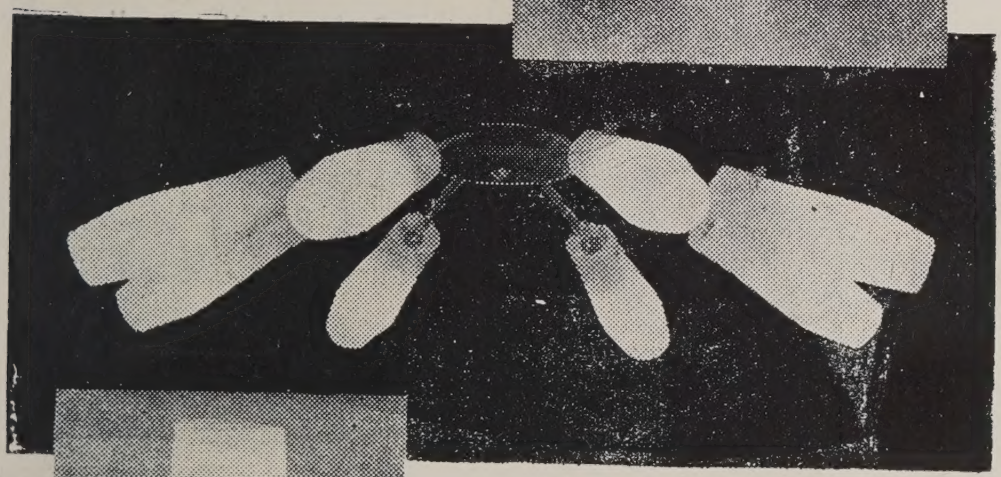

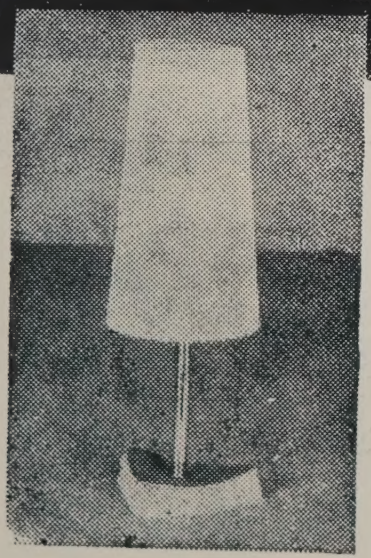

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